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ABSTRACT

This report is a review of development education and the black and ethnic minority communities in Great Britain. The development education movement in the United Kingdom has been based on producing resources, training, and support to the deliverers of education, whether teachers, youth workers, or community organizers. A feature of the movement has been the formation of a network of local Development Education Centres. In 1997, there were about 40 of these centers located mainly in larger towns and cities. This report is based on interviews, focus groups, and general discussions with a range of individuals from the black and ethnic minority communities and with development education practitioners. In all, about 160 people contributed their views of development education. Black and ethnic minority leaders find themselves operating in both the areas of community development and development education, but funders of development education have not tended to support work in the community organizations. Responses indicate that black and ethnic minorities have not separated development education from their struggles to achieve inclusive education, or their campaigns for justice and rights in Britain. Instead, the development education movement has not actively sought the support of or involvement with the black and ethnic minority communities. The first appendix lists all those consulted for this study, while the second contains a copy of the study questionnaire. Appendix 3 contains the age, gender, and ethnic breakdown of the focus group participants. Appendix 4 illustrates the diversity of black and ethnic minority organizations in two cities. (SLD)

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ED 421 567

The World in our Neighbourhood

black and ethnic minority communities and development education

written by Ashok Ohri

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Development Education Association

The Author

Ashok Ohri is the Director of Organisation and Social Development Consultants (OSDC) Ltd, 355 Fulwood Road, Sheffield S10 3BQ.

Ashok has a background in community work and education and has worked extensively as a trainer and consultant with the public, private and voluntary sector, both in the UK and abroad, for over 20 years. His expertise is in providing training and consultancy on anti-racism and equal opportunities. In the last five years he has been focusing on providing consultancy support for organisational change, supporting senior managers and undertaking policy and practice reviews.

Ashok has a long-standing interest in development issues within Britain and the link between the different approaches to community development in Britain and the South. He has worked with a number of organisations working on development issues such as VSO, Christian Aid and local development education centres and various churches.

His experience of a large variety of organisations is a strength as he can draw on good practice from a variety of sources. He has been a keynote speaker at a great number of conferences. He has also developed material, facilitated training for trainers' courses and co-written several publications, the most recent being *A Race Equality Manual: a guide for decision makers*, 1995.

The DEA

The Development Education Association (DEA) was formed in September 1993 as a body to amalgamate the National Association for Development Education Centres (NADEC) and the Inter Agency Committee for Development Education.

Merging these two organisations, the DEA has also come to incorporate the Joint Agencies Group (JAG), an agency-supported network of youth practitioners working to promote development education amongst youth workers and youth groups; and the National Curriculum Monitoring Project, which closely follows and assesses changes to the curriculum in schools, and lobbies for higher priority to be given to development education aims and practices.

The Association sees its chief goals as being to:

- provide an information and support base to practitioners - offering training, advice, seminars, conferences, monthly bulletins and a regular journal;
- facilitate networking and co-operation at local, national and international levels;
- act as a forum for the development of educational ideas and practice;
- lobby local and national government as well as educational and national curriculum bodies to recognise the importance of development education.

The World in Our Neighbourhood

Black and Ethnic Minority Communities and Development Education

I believe that if humanity is to exercise control over our globalising international economy, the people of North and South must act together in solidarity.
Right Honourable Clare Short MP[1]

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1 'The importance of development education', *Development Education Journal*, no 6

Foreword

Black communities have been contributing to the social, economic and political life of Britain for centuries. Recognition of that has sometimes been lacking. Mary Seacole, whose nursing skills in the Crimea were celebrated in Victorian Britain, was for many years after forgotten. The NHS, approaching its 50th birthday, owes a particular, but in the past sometimes overlooked debt, to a legion of doctors, nurses and hospital workers from the Commonwealth.

We, all of us who belong to ethnic minority communities, have had experience of having to shoulder the responsibility for speaking up against injustice and racism, or simply for educating our fellow citizens about the reality of a multi-cultural society. This responsibility is not going to go away, although we are entitled to hope and expect that it will increasingly be shared by people of good will regardless of colour.

I welcome this report because it highlights the need to recognise the contribution that black and ethnic minority communities are making to global and development education. Focusing on global and development issues provides opportunities for people from diverse backgrounds to work together to be informed of each others' needs, difficulties, celebrations and achievements. This sharing makes the multi-cultural community a reality. The contribution of the black and ethnic minority communities to this process is from the heart and is rooted in the experience of transition, struggle and transformation. The traditional development education sector will benefit greatly from partnerships with the black and ethnic minority communities.

Much of our lives is interlocked with communities both here in Britain and elsewhere, so we all have to recognise that "local is global and global is local".

Paul Boateng,
Parliamentary Under Secretary of State
at the Department of Health.

Preface

This report is the first major review of development education and the black and ethnic minority communities. It has been produced by Ashok Ohri of Organisation and Social Development Consultants (OSDC) Ltd with the help and support of a large number of people and organisations throughout the UK.

The report is based on interviews, focus groups and general discussions with a range of individuals from the black and ethnic minority communities and with development education practitioners. But within limited budgets and time constraints, the report can only be a snapshot of current views and perceptions in particular areas and parts of the country.

The DEA welcomes the issues raised in the report and hopes that there will be considerable debate within the development education community and the black and ethnic minority communities on the challenges it poses. We see the report as the beginning of a process addressing the relationship of black and ethnic minority communities in the UK to development education practice.

The DEA is very willing to discuss the issues with any local or national organisation which is interested in taking the recommendations forward.

We would like to thank especially Ashok Ohri and Leonie Soper from OSDC Ltd for the writing and compiling of this report. In addition we are grateful to Samina Otto, Alveera Ahmed, Feargal Smith, Elenid Jones and Oxford DEC for their help with interviews and organising focus groups.

We would also like to thank members of the Project Advisory Group for their help and advice.

This project would not have been possible without the financial support of the European Commission DGV and the UK Department for International Development (formerly the ODA). Many thanks for their support and commitment to this innovative research project.

Douglas Bourn, Director
Development Education Association (DEA)

1.1 • Introduction

Since its formation in 1993 the Development Education Association (DEA) has been concerned about the links between development education, both policy and practice, and the issues and concerns of the black and ethnic minority communities in Britain. The key question being asked was how to ensure that development education policy makers and practitioners were building sustainable partnerships with the key groups in society who have a stake within the global dimension of education.

It became apparent to the development education movement that although development educationalists saw partnerships with the peoples of the South as one of the main principles which underpin both the philosophy and the work, there was little evidence to suggest that black and Southern peoples and other ethnic minority groups living in the UK were involved in promoting or making global connections within development education.

This issue was particularly discussed at a workshop at the 1994 Residential Conference of the DEA. This led to a working group being formed which came up with the need for a research project to address the apparent lack of engagement by the black and ethnic minority communities in the UK with development education policy and practice.

To address these concerns the DEA embarked on the 'Join Out' project with the aims of:

- identifying primary concerns of black and ethnic minority groups and peoples of the South living in the UK;
- undertaking an audit of links between development education policy and practice and these groups;
- making recommendations about how and in what ways closer links can be made.

The key concern of this study is that the black and ethnic minority communities in the UK are an important constituency whose concerns may have been ignored and whose contributions may have been marginalised. The study also hoped to identify questions which development education policy makers and practitioners need to consider to enable them to change their practice and rectify the situation.

The study was co-ordinated by Ashok Ohri of Organisation and Social Development Consultants (OSDC) Ltd with the support of a team of people and local community-based organisations who helped to gather some of the material via focus group discussions and interviews. There was also an Advisory Group for the Project which met five times. The Project was overseen by the Director of the DEA.

1.2 • The Development Education Movement and the Black and Ethnic Minority Communities

'Development education' as a concept has been around since the 1960s but really came into prominence in the 1970s when the development agencies and the then Labour government recognised that the public had a right to know more about the wider world in which they lived and, indeed, were showing a growing

Since its formation in 1993 the DEA has been concerned about the links between development, both education policy and practice, and the issues and concerns of the black and ethnic minority communities in Britain.

There are very few black workers in development education centres and the majority have only a token, if any, black involvement on their management committees.

interest in it. With financial support from national government, the European Union and development agencies such as Oxfam, Christian Aid and UNICEF, a development education movement emerged based on producing resources, training and support to the deliverers of education, be they teachers, youth workers or community workers. The nature of this work has been summarised in a number of publications by the DEA itself[2].

A feature of this movement in the UK has been the formation, largely with the help of the development agencies, of a network of local Development Education Centres. There are, in 1997, about 40 of these Centres located mainly in the larger towns and cities. They play a key role in the delivery of development education at a local level and, for many teachers and community groups, they are the form in which they would come into contact with the term 'development education'.

These DECs, together with the leading development agencies, have been at the forefront of the formation and the early work of the DEA, although the association now has a very broad membership base, including local authorities, universities, youth and community groups as well as the more traditional development-based NGOs.

The Centres and a number of the agencies themselves had recognised that one of their major weaknesses had been their inability to involve black and ethnic minority communities in their work. There are very few black workers in development education centres and the majority have only a token, if any, black involvement on their management committees. Some of the larger Centres, however, most notably Leeds, Birmingham, Oxford, Reading and DEED in Dorset, have a positive track record in engaging with black and ethnic minority groups in their work.

It is important to note that since the initial discussion about this issue at the 1994 DEA Conference, a number of Centres have begun to address these questions through projects with their local black communities. This has increased as the 'Join Out' project has progressed. The actual process of this project has in itself had an impact on the work of a number of Centres.

This project has, however, not been primarily about what is missing or about just noting the pockets of good practice, but rather has set out to include a recognition of the contribution of black and ethnic minority communities. This study has identified that there is a great deal of development education work going on within and by the black and ethnic minority communities. Their involvement and categorisation of this work is, however, different from most of the work of DECs or development NGOs.

A feature of this report is an analysis of the concerns of the black and ethnic minority communities and an audit of the way these communities have contributed to development education both formally and informally. The report also makes some recommendations about how the work of the black and ethnic minority communities can have a closer relationship with and, hopefully, an engagement in what is perceived as the dominant development education practice in the UK. This offers opportunities for national and local

organisations who have had development education as the sole or major aspect of their work to reassess their policies and practices with a view to 'join in' with the black and ethnic minority communities to increase the contribution of these groups.

2 *Turn it Upside Down*, Pat Gerrard, 1994
World of Difference, Douglas Bourn and Ann McCollum, 1995
Development Education in the Community, Cathy Farnworth, DEA, 1997
The Development Education Journal
On the Margins, Ann McCollum, unpublished Phd thesis, (Open University, Milton Keynes), 1995

1.3 • Methodology

The significant starting point for identifying the concerns of black and ethnic minority communities in relation to development education was to find ways of engaging groups in defining the term and of gauging their reactions to the material produced by the development agencies and the DECs. Such materials are, after all, evidence of the philosophy and policy of development education as it is put into practice. This methodology also enabled the identification of ways in which the black and ethnic minority communities wished to become involved with the development education agencies.

In devising the project, the original intention was to appoint a consultant and a team of field workers who would gather local information. It was noted that the weaknesses of this approach were that it did not give the black and ethnic minority communities direct engagement with the process of the inquiry. Hence, with the exception of London (where a series of interviews were held with people from local and national organisations by a specially appointed field worker), information and views were gathered primarily via focus group discussions which directly involved the local groups in all stages of the process.

Other data collection methods were also used, including:

- running a series of workshops at the DEA's residential conference in September 1996;
- developing a postal questionnaire;
- telephone interviews (options offered);
- the collecting of case studies about present practice;
- visits to projects (used when there were obvious gaps in the material collected using the other methods).

The focus groups, the conference workshops and the questionnaire followed the same basic format, which was firstly to ascertain people's experience of development education, both in the formal sense of their relationship with development education organisations and the use they made of development education materials, and also in a more informal sense of how they educated people around them about their roots. They were also asked about the measures that needed to be taken to encourage and sustain greater involvement by the black and ethnic minority communities in the field of development education.

The methodology gives something back to the participants as well as gathering data from them and so reduces the sense of exploitation and oppression.

In all, over 160 people were consulted bringing great diversity to the consultation in terms of:

- a spread of communities (though mainly with Asian and African roots as is reflected in the UK population);
- people from the North and the South living in the UK;
- rural and urban areas;
- England, Wales and Scotland;
- different age groups, including the young and the old;
- both genders;
- new and old settlers from the black and ethnic minority communities.

Appendix 1 contains a list of all those consulted. A copy of the questionnaire can be found in Appendix 2.

Appendix 3 contains the gender, age and ethnic breakdowns of those consulted through the focus groups and questionnaires.

The methodology used did not allow for quantification of the data collected due to the diversity of responses. What is given is the 'life world' in relation to 'issues in development education' as perceived and experienced by the black and ethnic minority communities.

This methodology allows people to share their reflections as well as providing opportunities to learn about and network with the development education movement. This in turn provides the initial stages for ongoing relationships, some of which have already been initiated since the start of this study.

In addition, the methodology gives something back to the participants as well as gathering data from them and so reduces the sense of exploitation and oppression. For example, since attending focus group discussions, some of the black and ethnic minority groups that we interviewed have started to develop proposals for funding projects which promote activities within the field of development education.

Since undertaking the focus groups, Oxford DEC have applied for funding from the European Community to establish a project to provide training and accreditation for people to do radical development education in the informal sector, and those consulted at the Oxford focus group are one of the major target groups for this training.

The DEA Residential Conference which was held in September 1996 on 'Race, Culture and Development Education' was attended by over 100 people from a wide variety of organisations. These included multi-cultural and anti-racist groups as well as those from development education. It looked at links between development education policy and practice and the issues and concerns of ethnic minority groups. The issues which arose at the conference were extremely relevant to this study and have fed into the production of this report.

The conference resulted in the publication of a number of articles, including a summary of the conference which can be found in the Winter 1996/97 issue of the *Development Education Journal*, and in a number of black and ethnic minority workers in other fields (e.g. youth work and education) becoming involved with development education agencies.

2.1 • Introduction

Black people have had a long presence in Britain. Their struggles and history here are well documented[1]. The migrants who came in the 1950s and onwards have moved from 'immigrant' status to being 'settlers'. During this period they have developed structures and support systems to meet their cultural, religious, political and economic aspirations.

Much of this organisation for support and development has taken place within the black communities themselves, sometimes in response to the inability or unwillingness of existing institutions to meet their needs. Research carried out in relation to black involvement in the voluntary sector has uncovered serious under-representation of black people at all levels in the sector (i.e. as volunteers, staff, Management Committee members or as receivers of services)[2].

This lack of participation is also reflected in the development education movement[3]. Given the focus of the work of the development education movement and, indeed, of its underlying philosophy, this presents a problem for the movement.

Development education work in the UK has often recognised the importance of engaging with communities in the South as partners in their programmes. A problem for many development education groups has been what this means in practice. The issue has been the focus of a number of discussions at development education conferences in the 1980s and of the DEA's own *South-North Partnerships* , published in1996. Several DECs have begun to address these issues by involving people from the South living in the UK to act as advisers and in some cases as authors for their publications. DEP Manchester have taken these issues further than most in partnerships with Southern Voices and in their recent series of packs *Southern Perspectives on Development*.

In evaluating a number of development education events from the late eighties and early nineties, it is notable that whilst there appears to be a number of black speakers, they are more often than not refugees or activists from Africa or Asia. There does not appear to be much engagement or involvement with black activists or development workers who have grown up in, for example, Birmingham or Glasgow. However, this project does not deny the importance of involving Southern peoples in development education practice in Britain; indeed, they remain a notably under-used resource.

Only at the DEA Residential Conference in 1996 did it appear that concerns from the black and ethnic minority communities in the UK arrived on the agenda. These were, for example, discussions about how black and ethnic minority parents perceive education and about the role of Supplementary Schools.

'The Black Community'[4] in Britain has enormous diversity. This is reflected, for example, by the number of groups that have a particular national focus, e.g. the Vietnamese Cultural Association or the Jamaica Caribbean Society. It is also reflected in the different types of organisations, e.g. youth groups, women's groups, refugee groups, campaigning groups, etc. There are also societies and organisations where different black

Research carried out in relation to black involvement in the voluntary sector has uncovered serious under-representation of black people at all levels in the sector

and ethnic minority communities come together with a view to pursuing particular campaigns or interests'.

It is estimated that there are 15,000 black and ethnic minority community groups in Britain. This reflects the high level of involvement in community affairs. These groups have been at the forefront of expressing the concerns felt by the community, such as:

- under-achievement and exclusion of black and ethnic minority children from school;
- racial and religious discrimination in employment and services;
- racism and racial harassment.

The focus of the groups has been on empowerment and immediate needs. This may have contributed to a lack of involvement in other organisations.

In relation to development education, communities might not even be aware that there is a development education movement even though they themselves are involved in the process of empowerment and often have links and relationships with their countries of origin.

The process of this project enabled members of the black and ethnic minority communities, who had not previously heard of the development education movement, to engage with the issue. The project also drew on the experience of black and ethnic minority people who were actively involved.

This section contains a compilation of the views expressed through the focus groups, the DEA conference and the questionnaires (see Appendix 2 for a copy of the questionnaire). We have used the word 'respondents' to include all of those people with whom we had contact for the purpose of the report.

Given the range of experience of development education issues of those interviewed, it is hardly surprising that there was a wide range of responses to the questions posed.

3 *The Politics of 'Race' and Residence*, Susan Smith, Polity Press, 1989
Staying Power, Peter Fryer, Pluto Press, 1984
A Different Hunger, Sivandan, Pluto, 1982
The Making of the Black Working Class in Britain, Ron Ramadin, Wildwood House, 1987
4 *Volunteering and Black People*, Filiz Niyazi, National Centre for Volunteering, 1996
5 *Survey on the Current State of Development Education Centres*, DEA, 1996
6 The term 'black' is used to describe people from Africa, Asia and the Caribbean and other parts of the world who share a common experience of racism based on their skin colour.
7 See Appendix 4 for examples of groups in two large British cities.

2.2 • How Development Education is Perceived

This section summarises the views of the black and ethnic minority people who attended the focus group discussions and highlights their perceptions of development education.

The first issue to emerge relates to the issue of defining development education - what it is and who undertakes it. Here, a distinction needs to be drawn between what might be termed 'formal' development education and 'informal'.

'Formal' development education is that which takes place within or emanates from the development education centres and agencies and is carried out by 'experts' or 'professionals' in that field. 'Informal' development education is that which many of the respondents were involved in. It takes place within and amongst different black and ethnic minority groups and it takes place outside of the formal education structures. It is not always recognised as development education. In defining the field as 'formal' and 'informal' there is no intention of saying that one is more valid than the other. It is simply to say that the informal must also be recognised and valued and that there is a need to break down the perception that development education is delivered solely by 'educational experts'.

The vast majority of respondents were able to give examples of how they themselves undertook development education with the people around them. Some used themselves as a resource on an informal basis whereas some were more formally involved with specific ethnic, cultural or religious groups which promoted a variety of activities from involvement with a specific sport to developing a bilingual newspaper.

Many of these groups made links with others with a view to informing them of their cultural or religious norms. Other groups had a more direct educational focus and, for some of these, the education was targeted within people's own communities (e.g. language classes - both mother-tongue and English classes, Saturday Schools, working on issues of identity with young people, etc). Others, mostly individuals rather than organised community-based groups, focused on developing white people's understanding of the issues, e.g. by providing cultural awareness training for hospital staff, prison staff, the police, etc. Still others provided - again either formally or informally - a perspective on racism and discrimination and injustice.

In all, the question, "Do you undertake development education with people around you?" provided a rich seam of examples of formal and informal work which was being undertaken on an almost daily basis. The perspective which underpins the examples of work varied from one rooted in the ideals of multi-culturalism, sharing information and correcting misconceptions and stereotypes, to one which was rooted in an anti-racist perspective and which focused on dealing with the impact of racism on black and white people, e.g. through work with black young people on developing a positive black identity to challenging white people's racism. These perceptions perhaps highlight the need for greater discussion within the development education movement about their role and relationship to

multi-cultural education and anti-racist education.

People were able to identify many ways in which they felt that the media, literature, etc. negatively portrayed their roots, background or country of origin. Underpinning much of the negative stereotyping was the notion of the countries of origin being underdeveloped and needing the North to bring them forward. There was a feeling that the old colonial relationship based on ignorance, arrogance and the power of the coloniser was still alive and manifesting itself in many ways including: biased mis-reporting of events; an emphasis on negativity; being portrayed as 'backward'; being 'lumped together'; no analysis put forward of the historical and current impact of colonial history on development. As one questionnaire returnee said, *Black and ethnic minority and Southern communities are aware of the need for global education but are put off from being involved with any Western development agencies - because of the patronising attitude adopted by some of the agencies.*

Another responder stated, *It is not good enough to inform people just about different cultures as this can just reinforce the stereotypes that white people hold. I feel that the historical, political and practical education about black and ethnic minority and Southern communities has to be put into an individualist perspective. More material should be produced around the relevance of, for example, the relationship between imperialist/colonial legacy and current situations.*

Another comment was, *I dislike the way underdevelopment is portrayed. Development of poorer nations is presented as due to the role or input of the West. [Southern communities are] continually undermined in history and literature.*

Much of the development education which people were involved in therefore focused on challenging this negative portrayal of the South. The majority agreed that this is what they were involved in but they differed in the approaches they took to challenge it. Some focused on challenging attitudes, stereotypes and assumptions, others on challenging the ideology of white superiority which underpins it.

For example, one person said, *Different cultural groups are choosing different ways. I feel uncomfortable with homogenising all the black and ethnic groups as being the same. Some are born here and have established roots here and so deal with situations differently. A local Iranian youth group holds language classes and encourages those not from our community to learn Farsi. Other ways include: shows, drama, stories from the cultural background, inviting other communities and Iranian second-generation people to cultural events. In my college we have Iranian books and dictionaries in the resource room. I am basically trying to keep the issues in the limelight through educating and raising awareness of the society.*

Another comment made was, *What we are trying to do here is to have a relationship which goes deep into communities' lives. From there we are trying to build up new*

relationships. Exchange together means that we are interested in a less general picture which is based in geographical locations and on cultural identity.

The response to the question "What is development education?" evoked the same variety and breadth of definitions which, in fact, mirrored the perspectives which informed people's practice. The range of components of a definition included:

- understanding how the world functions;
- correcting the lies;
- making people aware of and accepting of the specifics of different cultures;
- living together in harmony;
- widening people's perspectives;
- dealing with stereotypes and prejudices.

There was a recognition that much formal development education work taking place in the UK has the promotion of positive images from the South as an underpinning value and that this is an important strand in the work. However, it was felt that this work needs to be extended to acknowledge that images of black people in the South has influenced the way in which black people have been portrayed in this country.

Alongside these views another theme which emerged from some respondents was a suspicion of the term 'development'. There was a view that in order to promote 'development' there is an underlying assumption about 'underdevelopment'. Development becomes too easily equated with economic growth rather than in improvements in the quality of life. Development is measured using Northern values and norms which are, by definition, going to place the South at a disadvantage. Some felt that the South was portrayed as being a hindrance to global development - a problem area which needs help from the 'developed world'. They felt that not enough emphasis was placed on the contribution of the North to the process of underdevelopment. One person commented, *I am reluctant as a Southerner to accept their [formal development educators] definition of development education. It is high time they learn about other cultures that are more ancient and sustainable. Development is not an end - that is the whole problem of the Northern hemisphere - they see it as an end. Development is a means to increase the quality of life not the markets and the banks.*

Materials produced in the country of origin, or produced by black people were seen to be more relevant and accurate than those produced by white people in the North.

2.3 • The Usefulness of the Development Education Materials

For the focus groups, material from the local Development Education Centre's library was displayed. In particular, at each focus group, the material displayed was that which was about the particular countries from which the individuals attending that focus group came or in which they had their roots. These materials were produced by a variety of organisations, including Christian Aid, Oxfam and CAFOD. It is not possible to name all of these publications but they included:

- *Market Trading*, Lis Martin and Angela Joynson, Christian AID and DEED;
- *Theme work: a global perspective in the primary curriculum in the 1990s*, Birmingham DEC, 1991;
- *Start with a Story*, Rosemary Sylvester, Birmingham DEC, 1991;
- *Trading Places ... Linking Lives* , Sue Errington, Ruth Kitching and Tany Alexander, One World Week, 1992;
- *India Fights Colonialism*, Sarbjit Johal, LONDEC, 1995;
- *Kanbuni Tanzania*, Julian Marcus, Education Partners Overseas, 1995;
- *Living and Learning in the Tanzanian Village*, Rick Dodgson and Cathy Midwinter, Manchester DEP, 1992;
- *Poverty Answering Back Video Pack*, Oxfam and Channel 4, 1996.

Approximately one-third of all those consulted were already familiar with development education materials. For the other two-thirds it was the first time they had seen or heard of the materials. Those that were aware of the materials had come across them as part of their work and generally worked as teachers, youth workers, welfare officers, development workers or were students. Those who were unaware of the material tended to work or be involved with more grassroot level organisations such as religious groups and community groups, etc.

The introductory question to this session, "What have you found to be the most useful resource/source when responding to questions from other people about your roots?" highlighted similar issues to those raised above. The books and magazines which people found most useful were not those that would necessarily be categorised as being about development education, e.g. The Quran, The Bible, poems by Maya Angelou, texts by Paolo Freire, history books, biographies (e.g. of Ghandi), management development journals etc. What the list highlighted was that the material which people found most effective was that which contributed to their own personal development.

Those who were already aware of the existence of development education materials, and who made use of them, were concerned that the materials should be rooted in a perspective to which they could relate. The key test for many was *Who produced it?* Materials produced in the country of origin, or produced by black people were seen to be more relevant and accurate than those produced by white people in the North. Those whose work, paid or unpaid, required them to use development education materials did so with caution. They felt that to use the materials effectively they needed to be contextualised and that discussions needed to be well facilitated. For example, materials which portray black people as

powerless or suffering needed to be seen in the context of colonisation rather than reinforcing the notion of the need for aid or charity. Obviously, charitable organisations have reasons for portraying images of the poor who are often black and ethnic minority people, but black and ethnic minority children may respond to these images with antipathy. This can then develop into antipathy towards refugees and new immigrants by young black and ethnic minority people resident in the UK. Development education cannot be a one-off event or image creation. Materials and training courses need to be developed and undertaken within a critical and ongoing context.

One comment made was, *'Poverty Answering Back' is a series of films which Oxfam produced. In one film they went to Hong Kong where they focused on one man who was very poverty stricken - he literally lives in a cage smaller than a telephone box. The films were aimed at secondary school children and raised a lot of issues for them to discuss. However, I am concerned what the children might already think of Hong Kong. This needs a lot of discussion. To me this kind of resource can have a very damaging effect on children.*

As with much teaching material its successful use would depend on the teacher's skill, familiarity and perspective on the issues as well as on the support within the education establishment to ensure its effectiveness.

There was a very positive response from those who had little or no experience of formal development education materials. People felt the development education materials related to their life experience, and some, who had children who were born in this country, felt they would be useful to explain and share information about their own childhood. Many wished that the materials were more readily available, both for use in schools and other settings.

One contributor said, *I think the publication 'Start with a Story' is very good because it uses stories and that is something we use a lot in Africa traditionally to impart expectations of behaviour, philosophy, information, religion and history. I like this approach very much; however, this publication is only aimed at young people. I would like to see the same approach carried out right through the spectrum - to GSCE level. Where I come from grown-ups also listen to the same stories and I think it is a shame that younger people in this country have one style of teaching and resources whereas older children have a another.*

Although there was more enthusiasm towards the material from those who were unfamiliar with it, they raised the same questions as those who were, i.e. they were concerned about generalisations, they were concerned about the image of European organisations going to do 'good works' in the South and they were concerned that images of black people were based on negative stereotypes. They did also recognise that not all the materials reinforced these images and that there were some positive materials available which raised the issues of the relationship between the North and South.

A major issue which did emerge from people sharing their experiences was the tendency from development educationalists to see black concerns as simply the same as 'Southern

concerns' and not to recognise that there are 'black British' concerns and perspectives. Development education organisations have tended to focus on issues from the South and not start from issues which have some commonality across communities in the North and the South.

For example, one comment made in the focus groups was, *I'd like to see more development education resources developed which can be used interchangeably in the North and South. This has implications for the definition and practice of development education in the North today. I think that the resources for developing materials of all kinds need to be made (somehow) more accessible to members of disadvantaged groups such as ethnic minorities, etc.*

Material produced in collaboration with the black and ethnic minority communities in Britain

A strand which emerged from the focus groups was the need that some groups identified to educate young people from within their own communities both about their cultural heritage and also about their communities' own contribution to development. People felt proud of these and felt that it was important, not simply to keep the traditions alive, but to develop a sense of pride to counteract some of the negative messages which people received daily.

Judith Miller, a parent, and Mohsin Zulfiqar, Leeds City Council, both highlighted at the DEA residential conference how supplementary schools play a crucial part in the education of young black people, not only because they provided ways of challenging bad experiences such as exclusion, under-achievement and racism, but also because they offered opportunities for young people to appreciate their cultural and social heritage. Further, it was stated that many supplementary schools now also cover parts of the core curriculum as well. If development education is to be relevant to the needs and concerns of Britain's black and ethnic minority communities then it has to work in partnership with this constituency and to recognise that one of the major concerns within the black and ethnic minority communities today is the way in which the education system is failing black children. Partnership in education is about more than working with schools. It needs to include working and consulting with parents, school governors and children as well as teachers and other educators.

Some groups also recognised the importance of sharing information with other communities and identified many ways in which this is already done. The main ones include holding open days or multi-cultural events at community centres and using celebration or feast days as a way of both sharing the celebration and opening up discussions about other cultures. Some of the multi-cultural events may focus on traditions and customs, others on promoting the arts, e.g. poetry readings, drama, comedy etc. Others promoted a more political level of debate, e.g. the Somali Women's Group highlighting and campaigning around the issue of female circumcision.

Another way in which information is shared, both within communities and between different ones, is through the development of materials. This study

has identified some materials which have been produced by black and ethnic minority groups in Britain and are the result of collaboration between those groups and (often but not exclusively) black workers employed in schools, libraries, oral history projects etc. Most of these publications illustrate the link between people's history of settlement in this country and their country of origin. A few examples of such materials are given below, though this is not intended to be an inclusive list.

The publications:

- *Just for Five Years: Reminiscences of Pakistani Senior Citizens in Sheffield,* Sheffield City Library, 1990. This material was developed by Sheffield Library in conjunction with the Pakistani community. The book grew out of a Senior Citizen's Group who gradually became aware that the important events in their lives, such as coming to the UK from Pakistan, should be recorded, and preserved for future generations. The material is not a formal history of numbers, dates and places, but rather captures the individual voices of each person as they are telling their story. The original interviews were conducted in Punjabi and later an edited version of the recorded material was translated into Urdu and English.

- *Home to Home: Reminiscences of Bangladeshi Women in Sheffield,* Sheffield City Library, 1995. This was developed by Sheffield Library in conjunction with the local Bangladeshi community. It grew out of an initiative by the Local Studies Section of Sheffield Library to record for posterity some of the living history of first generation women immigrants from the Bangladeshi community. The original oral history interviews were conducted in their own words and later translated into English.

- *Motherland: West Indian Women to Britain in the 1950s,* by Elyse Dodgson, 1984. This material was the result of oral history interviews with 23 women who were part of a project focusing on the migration of West Indian Women into Britain. The interviews were used as the basis for a play and for classroom work, thereby incorporating a tradition of exploring social and historical issues through drama. The project also extended beyond the classroom to intensive production work that involved pupils of all ages in collaborative research and experiment.

- *Shells on a Woven Chord,* by MAMA East African Women's Group and Yorkshire Arts Circus, 1995. The material provides an oral history of the experiences of Somali women who migrated to Sheffield. Both Somali and English translations are given in the book.

- *The Land of Money?* edited by Doreen Price and Ravi Thiara, 1992. This publication was developed by the Birmingham Black Oral History Project. It states that the original vision of black migrants was to make material gains and return to the homeland. However, few were able to translate this into reality. The accounts reflect the diversity of the origin of the migrants and describe the differences in the migrants' view of Britain, their expectations on arrival, their actual experiences, motivations and

Development education workers should not be seen as a group of 'experts' coming to tell communities about why they should care about development issues or how they should view the world.

intentions. The publication captures the struggle of black people in establishing their communities within the broader canvas of British society.

There are similarities in the development process for each of the above publications and there are some key points that can be learnt from this process:

- much of the material developed has been based on the oral tradition. This can be especially important with early settlers;
- bilingual approaches have been important;
- the material produced is targeted not just at the white community, but also as a valuable and important resource for the black and ethnic minority communities;
- the process of involvement has resulted in stronger identity and pride among the black and ethnic minority communities.

Some points for action:

- When developing development education materials it is important to link in with appropriate sources/communities at all stages of development of the material. The DEA has commissioned some guidelines for producing development education materials which takes note of these points.
- This linking needs to both engage the particular community in the development of the material and promote the use of that material within that community.
- The material needs to state exactly who developed it and in collaboration with whom, and describe the collaborative process used.

2.4 • Promoting Links Between Development Education and the Black and Ethnic Minority Communities

There were a number of suggestions as to how development education could be promoted within the black and ethnic minority communities, e.g. making it a higher priority in schools, using modern marketing techniques and ensuring that the diversity of the community was catered for by the production of materials which are accessible, e.g. using audio-visual tapes, bilingual books etc. There was a feeling that development education should be promoted not as something special or project-based but as something which should permeate the whole curriculum.

The need to engage with local communities was recognised as essential. Development education workers should not be seen as a group of 'experts' coming to tell communities about why they should care about development issues or how they should view the world. Development education must not be confined to the classroom. The wider community must be made aware that their role as consumers etc. is part of the power equation.

Suggestions for involving black people in this process of building links included the need to address the racism which black people experience when becoming involved with white

organisations. It is not enough for white organisations to say they are open and welcoming. They need to address their processes, values and practices. One respondent felt that black people see themselves as outsiders and hold back from involvement. The terminology of development education added to the feeling of being excluded rather than included.

There was a recognition that in many areas development education groups need to address how their work is perceived within the black community. If it is not seen as including them or being relevant to their lives then developing closer links and partnerships will be impossible. Black people are conscious of their history and of the sense of being 'other'. Development education workers may need to recognise this and perhaps need to see themselves as community development workers.

It was also felt by a few people that the image of the aid agencies was a major blockage to developing links. Whilst it was recognised that many of them do excellent work, they were still seen by many people in the black communities as being patronising. Because much development education has grown out of the work of these agencies this has had a negative impact on how development education groups are perceived.

Another blockage was the perception that development education groups are seen as white groups. There was a recognition that organisations needed to look at their own structures and their relationship with the black communities. There appears to be very little participation and involvement from the black community in the work and running of Development Education Centres. There are very few black development education workers. Very few Centres have black people on their management committees. Where there are black people involved, space needs to be created to encourage black support groups within the structures.

There was also a recognition that more research was needed. For example, looking at the connections between people living on the margins in the South and ethnic minority communities living on the margins in the UK.

The reluctance of some development education centres and agencies in the past to take on and support anti-racist education (because it was seen as too politically sensitive) has not helped in the promotion of links between the two groups.

It was also acknowledged that before there could be any sharing of experiences or information people have to have a strong sense of identity and pride in their roots. Some black and ethnic minority people, particularly among the young, do not feel comfortable enough to 'revel in their globalness' - that is to identify fully with their roots and heritage - and so may not be politically active. For many people, the impact of living in a racist society is that their sense of pride has been eradicated and an important strand of development education needs to be about re-establishing that confidence so as to enable and empower people to contribute to the process. In this context networking is crucial both in particular communities and also between the different black

communities. As one contributor said, *We need a network of all black national organisations which link in with the DEA.*

Another way of promoting development education could be through ensuring that the curriculum reflects the needs and interest of the diverse communities; e.g. does the History National Curriculum reflect the experience of Britain's black communities? It was acknowledged that one way to ensure this would be to have more black people involved as teachers, educators, material developers etc, in fact at every level of the system. As one respondent stated, *We need resources, not just photopacks.*

There was a recognition that the emphasis of the development education movement had changed in the past few years and that there was very much a focus on partnership. As one respondent put it, *It is a two-way traffic. It is not giving and receiving, not the donor and recipient, but .....sharing.*

It was also recognised that for this sharing to be meaningful there is a need to 'listen to Southern voices', both those of people living in the South and those of black and ethnic minority communities settled in Britain, with a view to building up trust and credibility. There is a need to move away from multi-culturalism to more holistic perspectives. The first stage may be to ensure that all development education practice reflects the ideal of partnership.

There was a suggestion that there needs to be a new slogan within development education similar to, 'the personal is political'. It could be 'local is global and global is local'. Development education workers, if they are to seriously attempt to work with black and ethnic minority groups, need to move away from thinking about their work as being concerned only with people overseas to thinking about how the issues and concerns of people locally relate to people elsewhere in the world. As part of this process it also needs to have the concerns of black and ethnic minority groups as central to that process, otherwise not only is it not good development education, it is not good quality education.

2.5 • Summary

Development education is not central to the concerns of the black and ethnic minority communities in Britain. Issues that are central include employment, education and community development. Development education from the perspective of global interconnectedness and its concern with justice and fairness, has an important role to play in relation to employment, education and community development issues. Development education included as part of anti-racist education can be empowering and therefore offers opportunities for collective reflections and actions which can connect people not only locally but globally as well.

Work undertaken within the black and ethnic minority communities in the areas of community development has tried to bring some of these strands together. In the next section we highlight a few examples of community organisations which, while responding to local issues, have tried to connect to global issues.

Section 3 - Black and Ethnic Minority Organisations Undertaking Development Education

3.1 • Introduction

Black and ethnic minority communities have contributed to development education in a number of ways - many of which might not be seen as part of the traditional development education movement. This work has been happening at a national level as well as in local communities.

At a national level the Institute of Race Relations publications have provided the intellectual framework for an understanding of the position of black people in this country and the relationship with communities throughout the world.

Some communities have organised nationally (and internationally) to campaign for civil rights in their countries of origin as well as for civil rights in this country. However, most of the activities have been at a local level where people have identified certain needs and have organised around them.

Below there are some examples of local groups. The case studies highlight the range of activities in which such groups are involved.

3.2 • Afro-Centric Cultural and Educational Club (ACE)

ACE was founded in 1987 as a result of black parents' concern to provide better education for their children whom they felt were not performing as well as their white peers. Thus ACE was set up as a voluntary self-help charitable organisation to provide, in the form of a Saturday School, academic and cultural support to African-Caribbean children in South Glamorgan.

Like all organisations ACE went through managerial problems coupled with conflicting views of what the role of the club should be. In 1992 - 1993 this role was clearly defined and set out in the constitution. ACE's reformed role is now to provide for individual needs and is open to everyone, not exclusively to African-Caribbeans.

All services are provided free of charge and the school needs £7000 - £8000 annually to survive. Since 1987 the club has received small donations from both individuals and organisations such as the BBC's Children in Need and a meagre sum from Cardiff City Council.

The club has a Management Committee and aims to provide:

a) A complementary educational curriculum to facilitate the development of numeracy and literacy skills and other subjects in accordance with the needs of children aged up to 16 years with the hope of improving the children's achievements in their mainstream schools.

... institutions need to develop communication with groups and people in their particular community. It is the local contact that can be developed into a sustainable process; an ongoing process of mutual learning and enrichment; something that can work, like a yeast, for change in the whole community. This may not be easy; it may take some time in the first instance, but if we are serious about an inclusive education we must make the effort.

'Listen to the South: Creating Partnerships in Education', Jaya Graves in *Developing the Global Teacher: Theory and Practice in Initial Teachers Education*, edited by Miriam Steiner, Trentham Books, 1996

b) An Afro-Centric cultural education to help engender a spirit of strong personal identity and collective social community for both the children and the members of the club.

It is the club's belief that respect is due to all cultures and communities and this will only be made possible when all people are informed about each other's true contributions to humanity. The club believes *It is important that this opportunity to eliminate many of the differences and hostilities created through lack of this information is grasped, so that all the cultural groups in South Glamorgan can co-exist harmoniously* .

The children currently utilise four classrooms in the Fitzalan High School. At present the club enrols 50 pupils, 20% of whom are white, with Asian children also representing a small percentage.

There is only one rule that is strictly to be adhered to and this is that parents are active participants in all aspects of the club's activities. Parents and helpers assist in the presentation of the programme and this is supplemented by workshops and expert external presentations where necessary.

The school meets for three hours every Saturday. The children are taught in pre-defined age groups for both the academic and cultural studies. The subjects taught are: Reading, Handwriting, Maths, Computer Studies, English, Arts, Crafts and Black Studies (African-Caribbean Music and Drama). Cultural studies are incorporated into the afternoon sessions on numeracy and literacy.

The ethos behind these sessions is that *"People are different but they are also the same"* .

The school also arranged a visit to Nantes in France (the twin city of Cardiff) where they met up with French penpals also attending an Afro-Centric school. The next main excursion being organised is to Zimbabwe.

3.3 • AWAAZ

AWAAZ is a local newspaper based in Bradford which was started in 1982 by members of the Asian Youth Movement. The original founders, who were all brought up in the UK, are the trustees of the paper although their roles have changed from working on a voluntary basis dealing with day-to-day issues, to a more strategic role, i.e. planning for the future and guiding staff. The paper is community led rather than economically driven.

AWAAZ addresses black and ethnic minority issues by:

- raising awareness about racism and anti-racism;
- providing a platform for communities to speak out without inhibitions.

The paper was aimed initially at young people and was concerned with issues of social justice. *AWAAZ* set out to be the critical eye of the community and to challenge the oppression and inequalities that existed on social, religious and cultural levels.

The paper is primarily written in English, but some sections are written in Urdu and Gujerati. This was quite unique, but now the *Daily Jang* (a

national paper written in Urdu) is following suit and including articles in English as well as those in Urdu.

AWAAZ is at present a voluntary group with a constitution, but plans are in progress for it to become a limited company. The paper is run by a committee who employ a multi-racial staff team of ten.

The funding for *AWAAZ* comes from Batley Action, Yorkshire and Humberside Arts and Kirklees Cultural Services. *AWAAZ* owns its own premises and is in the process of acquiring second premises. The paper is financially very secure.

AWAAZ has also had a key role in leading a number of campaigns, e.g. about deportation issues and on issues relating to racism in the Health Service.

The paper has also promoted equality of opportunity between the sexes and it has had an equal opportunities policy in place for many years. The paper strives to ensure, in particular, that the women in the local communities are encouraged to voice their concerns.

Education is a primary concern for *AWAAZ*. The paper works in partnership with schools - young people volunteer as journalists with the paper and pupils write letters to the paper. In December 1996 *AWAAZ* held a poetry recital and ten schools took part. *AWAAZ* has just expanded into covering cultural arts issues.

AWAAZ has a broad readership, both black and white, and is an important vehicle locally for keeping the wider community in touch with the concerns and interests of the Asian community.

3.4 • Barbados and Caribbean Friends Association

The organisation has been in existence for nearly 20 years and was one of the first black community organisations to be established within Bristol. Currently there are over 100 members, most of whom are active. The majority of the members are in the 40 - 50 year age group and some are of retirement age. The organisation is run by a Management Committee and they recently acquired charitable status.

The aim of the organisation is to help under-privileged people of all ages and nationalities/ethnic backgrounds who are living in the Bristol/Bath area. They assist teachers in schools by: helping children who are having difficulties with their spelling or grammar; acting as a link person between the child and its parents and the school; offering counselling to the families in cases where the child is having problems at school. They also help elderly people living in the area by offering them counselling.

For the past 18 years the organisation has held two annual recruitment/ information conferences (one in Bath and one in Bristol) targeted at black teenagers. Managers of local businesses are invited to attend the conferences to meet black teenagers and inform them about job opportunities, career progression, what qualifications will be needed, etc. The conference also runs workshops on job interview skills, curriculum vitae writing etc. Details of the conferences are sent to all schools in Bristol and Bath. The aim of the conference is to bring prospective employers and employees together and to motivate

black teenagers about the variety of possible careers open to them.

Another project which the organisation is undertaking is the collection of stories from local black elders of their lives in the West Indies. These will be produced as a booklet which will inform young people of their roots and heritage.

The organisation also facilitated a week-long workshop for black children in a local Junior school to help build up their confidence and sense of identity.

The organisation was funded by Avon County Council. Funding is desperately needed for the continued existence of the organisation and they are now seeking alternative sources. A major component of the organisation's work is fund-raising and regular events are organised and well attended by members.

3.5 • Cardiff and District Multi-Cultural Arts Development (CADMAD)

CADMAD was founded in 1990 as an initiative of the Arts Council of Wales. It has recently become a registered charity and is currently undergoing a change in funding from the Welsh Office to the Local Education Authority. CADMAD has a Board of Trustees and hundreds of members.

CADMAD is a non-profit organisation working for cultural equity in the arts. Its goal is to encourage and empower the arts by means of:

- lobbying for increased resources for multi-cultural arts;
- providing advice, assistance and encouragement to community-based multi-cultural arts activities;
- programming and marketing a wide range of multi-cultural arts events.

CADMAD organises five or six events annually subject to availability of funding. Its most important and successful event has been the annual 'One Tribe' festival. This festival is now in its seventh year and is seen as the climax to the celebration of cultural diversity in Wales. A variety of performances, exhibitions, workshops and seminars are drawn from Wales's Black, Arabic and Asian communities. This year's one month of festivities saw fifteen local black and ethnic minority organisations taking part and presenting events illustrating aspects of their culture.

In addition to 'One Tribe' CADMAD programmes and markets a whole range of multi-cultural arts events throughout the year. The 'Up Front Comedy Club' in September and the screening of 'Chaahat', an Indian film, in November are two such events that CADMAD has organised.

The organisation also provides free advice, assistance and encouragement for community-based multi-cultural artists and arts projects. CADMAD is equipped with a database holding information about local artists who can be contacted to perform at events such as weddings.

CADMAD's major goal will be realised with the opening of a dedicated Multi-Cultural Arts Centre (MAC) in Cardiff. CADMAD has recently been awarded a feasibility grant by the Arts Council of Wales Lottery Unit. The award, in excess of £50,000, will help to pay for

the costs of architects, quantity surveyors and other project consultants working to build MAC. The objective of the MAC is to house, under one roof, organisations servicing the arts, studios, a performance arena and workshop and training facilities for both professional and community use. The MAC will be the first of its kind anywhere in the UK placing Cardiff at the forefront of celebrating cultural diversity.

Another new and exciting initiative by CADMAD has been the promotion of the Cultural Diversity Training Initiative to bring cultural awareness to the fore through the introduction of Multi-Cultural Story Tellers visits to schools.

3.6 • Huddersfield Indian Workers' Association

The national Indian Workers' Association (IWA) was founded in Coventry in 1938 and the Huddersfield Association was founded in 1965. The organisation has grown from one that originally met in people's front rooms to one that has its own premises and seven paid staff.

The HIWA is constantly developing as an organisation and over the last few years has:

- established a drop-in centre where the elderly can meet for a couple of hours a day with entertainment and refreshments provided. 'They would like to be able to run a proper day centre but do not have the space';
- initiated a Carers' Project for Asian people caring for their elders which is run on a contract basis from Social Services for three years;
- campaigned on community-based issues;
- supported individuals within the community who wish to return to India and advised on investment opportunities in India, including liaising with the Indian High Commission;
- advised and assisted individuals with immigration problems, including liaising with the Indian High Commission in relation to passports and visas;
- advertised its services. For example the HIWA prepared a Community Service Announcement (30 second slot on Yorkshire TV) which received a massive response from all over the North (Rotherham, Manchester, Sheffield, etc);
- run a half-day drug awareness seminar at Greenhead College in 1995 (funded by a Home Office Team based in Bradford) which was aimed at Asian young people. The seminar was given a very high profile. Another one is planned for 1997. The HIWA also provides advice to young people with drug problems.

The HIWA established a Volunteer Project in September 1996, funded for three years by the Lottery Charities Board. The project is a response to the HIWA's feeling that many Indian-based organisations have very weak management committees, and it aims to take young people of Indian origin and train them as management committee members. In the long run HIWA hopes to link in with Huddersfield Pride and train young people for placements with outside organisations, e.g. Marks and Spencer,

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Sainsbury's etc with a view to the young people gaining permanent employment. In the short term the community will benefit from volunteers and it is hoped that in the long term the young people will benefit through the acquisition of skills and confidence that will stand them in good stead in the labour market.

The HIWA keeps up links with India. For example, speakers are brought over from India and the HIWA is occasionally visited by members of the Indian High Commission. Every year senior police officers come from India to the Police Training College in Wakefield and while they are here they are invited to visit the HIWA. The HIWA plans to set up an internet/email connection.

The HIWA tries to educate the wider community about the needs and aspirations of Indian workers and they regularly write for the *Huddersfield Examiner*. They are also active in other organisations, for example the local Citizens Advice Bureau Management Committee, Council for Voluntary Service Management Committee, Police Liaison Committee, etc. The HIWA invites members of the white community to join them to celebrate Diwali and Baski (harvest festival).

3.7 • Meridian

Meridian was the first black and ethnic minority women's information and resource centre to be established in Glasgow. The centre aims to:

- improve access to information and advice;
- improve black and ethnic minority women's educational status and health and well-being;
- provide counselling.

It acts as a point of contact for black and ethnic minority women and gives them choices, allowing them to have more say in and access to, not only the services available at the centre itself, but also to public welfare services, other voluntary sector services, training and employment.

Meridian is a company limited by guarantee with charitable status. It has a membership of 150 women self-defined as both black and from the West of Scotland. It is managed by a Board of Directors made up of black women. It has a paid workforce of ten.

The centre offers a variety of training courses aimed at helping women to access employment, including language classes (both English and mother tongue), secretarial courses, computing courses, childcare courses, health and well-being classes, assertiveness and self-confidence classes, job skills training - all with full creche facilities. The centre has good links with local further education colleges and some of the above courses are certified by the college.

Women attending courses are encouraged to join the membership of Meridian, and from there to move onto the Committee. The women's prior skills are noted by staff and it is suggested to women that they may wish to lead courses where their skills will be of relevance. The centre ensures that women get the support they need to successfully make the transition to becoming a tutor or Committee member.

The centre also provides a point of contact for organisations wanting to consult with or offer job opportunities to black and ethnic minority women. It has established a project called Wellpark which aims to help women into self-employment.

The centre also encourages cross-fertilisation between communities and groups. Women attending the centre gain an increased awareness of their identity. The centre has been instrumental in helping to establish new groups. For example, a new Chinese Women's Arts Group has been established in Glasgow which grew out of the wishes of a group of women attending one of Meridian health sessions.

Plans for the future include undertaking more work around health issues and concerns using the same holistic approach as the rest of the centre's work. As many of the women the centre comes into contact with have never had a bank account, the centre hopes to establish a 'money circle' which women will be able to use to save money.

3.8 • Sheffield Somali Community Association

The Sheffield-wide Somali Community Steering Group was established in 1995 to bring together members of the 13 different Somali community groups and organisations in Sheffield. All the groups have the same political focus, but they provide different services to the Somali community. In the past there has been rivalry between the groups but now they work together.

Many members of the Somali community are new to the UK. A small number of men arrived in Sheffield in the 1920s. Some were Italian-speaking Somalis and others spoke English. The English-speaking Somalis came from Aden. They joined the British navy and worked on the ships, finally arriving in the UK where they settled in Cardiff, Liverpool and Sheffield - to work in the shipyards and steel mills.

In the 1950s families came to join the original settlers. Later in the 1980s, when the Somali Civil War broke out, a significant number of Somalis came to Britain. In 1988 the Sheffield Somali population was 700; the current population is over 4000.

Most of the Somali organisations in Sheffield provide advice, interpretation and translation services, assistance with form filling, etc. At this stage in the community's development in Britain it is important to provide such support work as many are not fluent in English and many of the recent arrivals have been traumatised by the war. 98% of the Somali community in Sheffield are unemployed and the 2% with jobs tend to be the young and are employed in the public sector.

Links with Somalia have been difficult to maintain under these conditions.

The Steering Group has made it a priority to encourage the groups to focus on self-help and to develop projects which empower the whole community. There is also concern that other communities hold negative stereotypes of the Somali community and that this needs to be addressed.

3.9 • Sheffield Yemeni Community Association

The Yemeni community started coming to Britain at the beginning of the 20th century to take up jobs in the building industry. During the 1950s there was a shipping boom which meant the demand for steel increased. Therefore more workers were needed in the steel industry and Yemeni people came to work in the industry. They settled in all the major industrial centres such as Sheffield, Leeds, Manchester, etc.

1960-70 was a time when many revolutions took place in the Yemen. The Yemeni community in Britain focused all their attention on what was happening to friends and family back home, rather than on what was happening to themselves here in the UK. Hundreds of Yemeni people mobilised themselves in the fight for independence for the Yemen from Britain.

The Yemeni Community Association was formed in 1970 against the backdrop of this political agenda. It was formed in a hut in a park and ran a school teaching children Arabic language and culture.

It was important to the Yemeni community that they were organising this themselves. In 1970 the UK Yemeni population was 40,000 with 14,000 of them living in Sheffield. Roughly half the UK Yemenis were members of community associations.

During the late 1970s and early 1980s, there were huge redundancies in the steel industry and the Yemeni community were hit very hard. The current Yemeni population in Sheffield is 4,000 as many people returned home after the redundancies.

The Yemeni Literacy Campaign has been a major project of the Yemeni Community Association. The project is funded by a £10,000 grant from the Prince's Trust. It employs 12 young Yemenis as 'Literacy Assistants' who teach English to other Yemenis. This means that the younger generations are teaching skills to the older generations which helps to bridge the gap between the old and young.

As a result of a successful funding application to European Funds the Literacy Project has now been extended to include a joint partnership between the community, the local authority and Sheffield College, and to reflect this has a Management Team which also includes members of the Asian and African-Caribbean communities.

The Yemenis have made a major contribution to community development within the UK. In the past the community has protested loudly about the Race Relations Legislation. The community is now bringing its culture into UK cities, through mosques, dance and singing and members of the Sheffield Yemeni Community Association sit on the boards of the Racial Equality Council, Supertram, Young People Working on Single Regeneration Budget Project, governing bodies for schools/colleges etc.

The Yemeni Community Association has also been involved in disseminating information about the Yemen and the local community in a number of ways, e.g. through active involvement in the SUMES Project

(Sheffield Unified Multi-Cultural Education Service) which deploys black and ethnic minority teachers in local schools and through the establishment of a Yemeni Human Rights Organisation in Europe. The organisation seeks to draw attention to human rights atrocities in the Yemen.

3.10 • Conclusions from the Case Studies

All the case studies have certain things in common:

- they are about self-help and the development of people's own communities in this country;
- they all recognise that they cannot do this without sharing their concerns and experiences in this country with the wider community;
- they all find themselves having to educate the wider community about their roots. This varies from visiting schools (as parents or organisation members) to sitting on committees contributing to policy development in relation to social welfare, education, etc. This is clearly a very important contribution to development education.

Black and ethnic minority community groups find themselves operating in both the community development arena and that of development education. One of the interesting illustrations of this is the number of local authorities that have twinned with towns and cities in the countries of origin of their local black and ethnic minority communities.

None of the organisations we interviewed had been funded for development education work. It is important that the funders of development education recognise and support this work. Similarly the local development agencies can 'join in' with the black and ethnic minority communities and, through collaboration, support and strengthen each other's work.

Minority Organisations Undertaking Development Education

Black and ethnic minority 'community activists' in Britain respond to their local environments by organising against injustice and for the development of their communities. They recognise that they are outsiders in the sense that they are rooted in another country while they are trying to construct a world which is inclusive. They keep the connections alive between their roots 'out there' and events in Britain by naming organisations and community centres after their countries of origin, through various exchange relationships or campaigns. (See Appendix 4 for an illustration of the different 'national' groupings in two areas in Britain.) This means they have to constantly inform and educate themselves and others, develop links and interest within their own communities as well as in the wider community. To some extent this illustrates a model of development education.

Black and ethnic minority communities have not separated development education from their struggles to achieve inclusive education, or their campaigns for justice and rights in Britain. It is the development education movement that has not actively sought the support of or got involved with the black and ethnic minority communities.

Section 4 • Development Education Agencies and Centres

4.1 • Introduction

The DEA has over two hundred and fifty member organisations including Development Education Centres, Development NGOs, professional education associations, youth organisations, local authorities and universities. The membership therefore includes bodies for whom development education may be only a small part of their work, but would nevertheless see the DEA as an important source for information, advice and potential partnership work.

The membership includes a number of NGOs who have grown out of or are directly linked to solidarity work with particular countries and peoples from the South. This includes the Philippines Resource Centre, Akina Mama Wa Afrika, Mexicolore, Tibet Support Group and Pioneer Agency for Development in Africa.

The Association's membership as at June 1997 does not include any organisations which exist primarily to support needs and concerns of ethnic minority groups in the UK. The DEA does have contact with a number of networks and organisations such as Sia and the Black Environment Network but there have not been any strategic links made which could lead to joint programmes. As has already been mentioned, this does not necessarily imply a lack of support from the black and ethnic minority communities for development education, nor a lack of involvement in relevant activities. It is rather a lack of knowledge about the term itself or the negative perceptions some groups may have because of the links with aid.

The National Association of Development Education Centres (NADEC), one of the organisations which became subsumed within the DEA in 1993, did have for a number of years an informal network of black workers active in development education, called BLACKDEC. Indeed, one of the last meetings of this network was at the 1994 conference of the DEA which led to the development of this project. The network had in the early 1990s about twenty people but owing to lack of funds and lack of clarity about its role, it was never able to become more than an informal support mechanism.

The Association does, however, have within its individual membership a number of professional workers from ethnic minority backgrounds, particularly lecturers, teachers and youth workers. For the majority, their engagement with development education has, however, been a result of partnership programmes by members at a local level as a result of a review of strategic considerations in particular areas, such as youth work (see later section on global youth work).

If DECs are to work within a broader educational context, in youth work, adult and workers' education and across the broader class and race lines, then it ... is about what Illich has called 'the creation of conviviality', that is, power-sharing structures that allow the voice of the hitherto disempowered and marginalised to be heard.

'Development Education: how marginal?' by John Slotton in *Development Education Journal*, no. 5, p24

4.2 • Black and Ethnic Minority Involvement in Local Development Education Practice

A recent survey[8] by the DEA of the Development Education Centres' current work and training needs found that most Development Education Centres (DECs) employ two to three part-time staff rather than employing full-time staff, and that volunteer workers play an important role with an average of nine volunteers per DEC. A much higher proportion of staff employed are female than male. In fact 75% of staff of larger development education centres are female. Over half the DECs have an all-white workforce and less than ten out of the total number of the DECs' staff are from black and ethnic minority backgrounds.

Approximately one-third of the DECs had management committee members from diverse ethnic backgrounds with 20% having more than one. The other two-thirds of DECs had all-white management committees. Typically black and ethnic minority staff of DECs would be employed on a part-time basis and paid only a small salary.

At present there are two kinds of people working in formal development education: those who are committed to the ideological base of the development education movement; and those who can afford to work for development education centres, ie. they can afford to take on a part-time job which pays very little. Black and ethnic minority people have not been attracted into these positions partly because they can express their commitment in other ways, e.g. through their membership of other groups, and partly because they may be looking for full-time positions or a job with a salary they can live on.

Development education work is clearly committed to improving the quality of education and much of this work has been built around producing material with and for teachers. They have been seen as probably the most important constituency. But it has been recognised that there may be other constituencies both in relation to schools' work and in the wider field of community education.

Many DECs and development agencies, nationally and locally, *are* making an effort to build partnerships with the black and ethnic minority communities. In the next section there are a few examples of the work of three such organisations. All three make links between issues in the South and the Southern communities resident in the North.

8 *Survey on the Current State of Development Education Centres*, DEA, 1996

4.3 • Black and Ethnic Minority Involvement in Formal Sector Work

If one looks at development education practice in recent years, then there is some evidence of an increasing involvement of black and ethnic minority teachers and educationalists. Centres in Tower Hamlets, Birmingham, Leeds, London and Sheffield have produced resources which have involved black teachers and advisors in all stages of the development of their programmes.

London Development Education Centre (LONDEC) is based within a community and acknowledges the community as being at the centre of the organisation. The staff work with black and ethnic minority groups, with secondary and with higher education institutions. They are linked to local and national community groups as well as progressive political groups in South Asia. Their South Asia Project focused on the movements against colonialism in India from 1755 to 1947 and produced educational packs for use in schools at GCSE and A level standard. The material was produced in consultation with teachers, other DECs, partner agencies in South Asia, community groups and cultural groups. The training, research and production of the packs was done in close liaison with refugee, black, women's and international solidarity groups as well as with groups in Europe.

Sheffield Development Education Centre's project with Pakistan resulted in a material resource entitled 'Mangla' and subsequent packs. The starting point was a series of photographs taken by local teachers who visited the Mirpur district of Pakistan; the end product was a photo-activity pack focusing on the Mirpur district aimed at KS3 Geography teachers. The material emphasises the human connections between the Mirpur district and towns in Britain. Another focus of the pack is on the changes brought about by human actions, in particular by the building of the Mangla Dam, and what this has meant for the lives of different groups of people and for the environment. Members of the Pakistani community in Sheffield were interviewed with a view to developing material for the teaching pack and the developers of the pack also visited and spoke with groups in Mirpur. Teachers, advisers and members of the Sheffield Pakistani community have all been involved in supporting the ongoing development of the work.

What has been identified, however, has been the danger of reducing black involvement to that of individual professionals. Only the Leeds DEC has been involved in working with local supplementary schools. The lack of broader links with community groups has been noted as a weakness of formal sector grassroots development education work.

It is more valuable to the DEC for someone to have done VSO than to be black and to have fought racism. My overseas experience is not counted. A VSO who has worked abroad is deemed to be more relevant.

Emma Frank, Management Committee Member of LONDEC, quoted in *Development Education in the Community* by Cathy Farnworth, DEA, 1997

In recent years some DECs and national organisations have begun to address these weaknesses through projects based on combating racism and xenophobia. The Norfolk Education and Action for Development (NEAD), a local development education centre, is an example of this approach.

> 'Compass' is a long-term project of NEAD which aims to combat racism and xenophobia in Norfolk by providing educational contacts between people from ethnic minority groups and school children, students and teachers. It has been in existence since April 1995 and during the last financial year (April '96 to end of March '97) it has worked directly with almost 2,500 school pupils and over 500 teachers. It has done this in a variety of ways including In-Service Teacher Education (INSET) days, workshops and day schools for teachers and pupils and 6th form conferences. It has also initiated the production of anti-racist curriculum materials and supported the development of anti-racist youth work forums. It has been funded from a range of sources including the European Commission, Norfolk County Council and a variety of local trusts and national bodies. The black and ethnic minority communities have been central to this project as it is from them that the service providers have been drawn and this has enabled the DEC to initiate a variety of links with local ethnic minority groups and people from countries of the South.

With the national development agencies, the involvement of black and ethnic minority groups is even less noticeable than in the general run of local DECs. Materials have been produced as a result of agency agendas and may well involve teachers in trialing material, but there is little evidence that any of the leading development agencies involved in development education practice have as yet considered the agendas and concerns of black and ethnic minority groups as specific issues they need to address.

4.4 • Global Youth Work

In the DEA's research report *A World of Difference* , published in 1995, there was a discussion about the link between anti-racist youth work and development education youth work.

The negative images many black workers had of development education was in many ways due to the perceptions of the role of the leading development agencies. But in youth work it was noted that there is more space for creative activity and also that there is a strong black youth worker presence.

Since the publication of the report, there have been a number of initiatives supported by the DEA's 'Global Youth Work Project' which have led to closer links between issues and concerns of ethnic minority groups and development

education groups. For example, training projects are planned between Waltham Forest local authority and Y Care International for local black youth workers. There have also been new initiatives in Birmingham and Leicester.

The importance of this is highlighted by the following extract

> *The global experience of African, Asian and Caribbean young people and their connections with 'back home' enrich Britain's society and must be supported and valued through the national school curriculum as well as informal education.* ('New Black Agenda for Change', *Young People Now*, Sep. 1997)

It should also be noted that in 1997 there is increasing concern that equal opportunities, which had been one of the core features of youth work objectives in the eighties, was now in retreat and that global youth work could well become a new way of addressing equal opportunity issues.

4.5 • Work with Adult and Community Groups

Although this is the weakest area in terms of development education practice, it is probably the strongest in terms of links with black and ethnic minority groups. DECs such as Reading, Derby and Oxford, who have strong community focuses, have close links with a number of minority groups through joint projects.

> Oxford Development Education Centre (ODEC) is based in East Oxford and works with a variety of local groups including a pensioners' group, a West Indian Day Centre and local Asian teenagers. A project with the latter, 'Get the Picture', grew out of ODEC's resolve to improve work with local community groups. The aim was to create a schools' history resource with the participation of young Asian women. This participation was achieved by handing over the power and responsibility for managing the project to the young women themselves. They collaborated in the production of material aimed at the gaps that they themselves had identified in the school curriculum. The project took seven months to complete and the women organised and managed a successful launch event. Schools and community groups can now borrow the materials. The project made a difference for the young women taking part: it helped them to work through issues of their own identities, being both British and Asian; and in time led to them being interested in other histories, such as that of China.

An influential national network with local groups which does more than most to address the concerns about the lack of black and ethnic minority involvement in their work is One World Week.

One World Week (OWW) is an annual event which provides opportunities for citizens - nationwide - to celebrate diversity locally and globally. It is funded and sponsored by the Churches Committee of the World Development Movement and it has been in existence for 20 years. In various parts of the country local groups plan a variety of events with the aim of helping to create globally-aware and active citizenship - and have fun! Church groups, usually but not always ecumenical, often take the lead. Development Education Centres, World Development Movement Groups, Peace and Justice Groups and environmental groups are all involved and the events which are planned have a community focus.

What happens in local OWWs is determined by the interests, energies and contacts of the local organisers and the bottom-up approach is central to the success of the weeks. Annual themes and action materials are offered as a stimulus and a resource.

In 1992 the OWW National Committee agreed an additional set of policy objectives to add stimulus to the week. These included: working with Black Churches and Black Christians, promoting inter-faith fellowships and incorporating Southern voices into the programme. These initiatives, some of which have focused on the process and others on the content (and some on both), have had varying degrees of success. The OWW Annual Report of 1995 reflects this in relation to Black issues within the organisation:

- *The majority of OWW celebrating groups are white with a small minority including Black members.*
- *OWW, in many ways an obvious meeting point for Black and white Christians, is under-used for this purpose.*
- *Black Churches feel little sense of ownership of OWW as a churches' education programme and is little used by them.*

This was complemented by a feeling that in certain parts of the country there was good work being done and that there was the potential to learn from good practice.

4.6 • Southern Views

The need to involve voices and perspectives from the South in development education practice led to the formation of a number of organisations of people from the South and the employment of a number of Southern people in development organisations.

One organisation, Akina Mama Wa Afrika is an African women's organisation based in London. It has an advocacy role and shares African women's experiences at local, national and international levels. They have developed and built up a network within Britain and Africa. They work through education programmes and information exchanges.

Another perspective is given by a black volunteer education worker who said, *The biggest complaint I have with development education is that this concept of global citizenship is unrealistic and irrelevant to the present day lives of people in the South. It is all very well to spend time and money educating and informing people in the North of 'One World' concepts. It is another thing to do so without inviting, enabling and encouraging people in the South to take equal part as equal citizens in this 'One World'.*

Groups of 'Southern voices' in the UK are not necessarily representative of people in the South, or put another way, using 'Southern voices' from the South itself does not equal consensus or 'a representative voice'. This is illustrated by the fact that many Nigerians who live in the UK are here as political refugees and, as such, some of them are likely to be killed by the masses if they returned to Nigeria.

Southern Voices (SV) is a Manchester-based organisation which grew out of the work of the local development education centre. SV aims to advance the interests of people from the South (as defined by the Brandt Report) and is committed to promoting that which is positive about the South. Its objectives are:

- To involve students and others from the South in the life of local communities (those in which SV carries out its activities);
- To encourage mutual respect and understanding between peoples of the South and North;
- To ensure that 'Southern voices' are an integral part of all development education activity;
- To confront and challenge the racism and injustice which surround people and issues of the South;
- To endeavour to procure goods and services without prejudice to the above aim and objectives.

SV does this in a number of ways and currently it is committed to:

- Refugee outreach work - including the establishment of a network called 'Refugees' Voices'.
- Student Discussion Group - held on a regular basis - to encourage a critical and informed dialogue of what Southern students encounter in the UK. Former students are encouraged to remain involved.

There are groups who travel to the other side of the world to make links, but who have not met a Black group down the road. What is development education, what is global awareness, when young people have not been 20 miles to where the same Black people live? Never spoken to them, never shared.

'A Black Perspective' by Mohammed Dhalech in *Development Education Journal* no. 6, p5

SV was established by people of Southern origin or experience in response to the one-dimensional and negative images portrayed of the South. It plays an active part in raising issues at a national level by participating in national conferences and writing in development journals and other related publications. It has also brought together a number of people to form a Southern People's Forum to share concerns and experiences. SV also networks with groups and individuals in the South - particularly with those who have been involved with SV.

SV has played a major role in promoting Southern perspectives in development education practice through its involvement in conferences and projects. Jaya Graves, from SV, wrote in 1993:

I read and hear people talking about the 'problems' of the South. On some levels our problems are no different from your problems. On other levels the North is our problem. To learn about the South you must learn from us. It is fashionable to have 'partners' in or from the South. But who are they? How are they chosen? Are they diverse? Are they a symphony of voices? There will never, ever be just one simple sound emerging from the South. (*Southern Voices in Development Education* - newsdec, DEA, Oct 1993, p13)

This issue remains of paramount concern but what the DEA conference in 1996 identified was that the 'Southern Voice and Views' can all too often be tokenistic.

4.7 • Conclusion

There are some sections of the black and ethnic minority communities where there has been successful involvement in development education, e.g. student groups, refugee groups, black Churches, youth groups. However, more work needs to be done to broaden this to involve a more diverse cross-section of the community.

One way forward would be through the development of real partnerships at a local level starting with agreement on a common understanding of development education and its relevance to the black communities in Britain. There are now funds available from the National Lottery, the European Community and other sources to support and encourage the establishment of joint projects which will facilitate the use of resources from both partners to the benefit of the whole community.

5.1 • Multi-Cultural versus Anti-Racist Education

Development education appears to have had an uneasy relationship with multi-cultural and anti-racist education, despite the obvious overlapping agendas and common concerns. This is in part due to the perceptions being made within multi-cultural and anti-racist education that development education agendas have been dominated by the concerns and views of development NGOs. It has also been due to the rather inward looking debates within multi-cultural and anti-racist education and the lack of reference to global issues and concerns.

The history of development education and ethnic minorities cannot, however, be divorced from the debates and impact of multi-cultural and anti-racist education. The multi-cultural perspective is based on the premise that the key issue facing schools is how to create tolerance for black and ethnic minority communities and their cultures in a white society. It has as its central focus the promotion of cultural diversity and pluralism (see Rattasani, 1992[9]).

Anti-racist educators would argue that multi-culturalists have neglected the power of racism and its impact on institutions and structures in society. Rattasani criticises multi-culturalists because their premise is based on the assumption that prejudice is primarily caused by ignorance, in this case of black and ethnic minority cultures. The education prescription is a curriculum based on knowledge of other cultures. Rattasani poses the question, "What does it mean to understand other cultures?"

A consequence of this strategy of teaching about cultures can result in seeing other cultures as outside of one's own experience, of being distant, often exotic and static.

Anti-racist educators have argued that racism must be tackled head on. Rattasani is, however, critical of some anti-racist perspectives because they ignore the inter-connectedness of racist ideologies with other ideologies, be it sexism or other forms of oppression. Working class racism in its crudest form is perceived as a set of falsehoods, perpetuated by capital, class or the media.

There is obviously a vast literature on this subject. The late Barry Troyna[10] takes more of an anti-racist perspective and argues that Rattasani ignores the power of racism. A more multi-cultural perspective is given by James Lynch[11].

Rattasani criticises both multi-cultural and anti-racist education in seeing the solutions in terms of promoting positive images and study of black and ethnic minority histories in terms of resistance and struggle. He states that whilst aspects of much of this work is laudable, there is a danger of replacing one set of selective images by another partial representation. The consequences were apparent in the late 1980s in the form of almost totalitarianism of top-down anti-racist policies in a number of local education authorities.

These education authorities all share in the misleading assumption that it is possible to produce a singular, incontestable, objective and accurate representation of reality. They thus ignore or obscure a different, more democratic objective: that is, the

Global Youth Workers could make their starting point the exploration of the global in their local neighbourhood. People, cultures, religions, diets, music, languages, travel, fashion, as well as issues such as drug abuse, bullying, sexism, racism, disability, class, sexuality, environment, etc, have both a local and global dimension.

'Global Youth Work: reconceptualising development education' by Joe Joseph, de Montfort University, in *Development Education Journal* no. 5, p11

search for mechanisms for giving voice to a range of representations, and for encouraging a critical dialogue and interrogation of all intellectual and political frameworks. There is a need to combat the danger of reducing all images to positive images and not to reflect the diversity of experiences. Recent work by Hanif Kureshi and Paul Gilroy[9], for example, has recognised the need for a debate about the diversity and complexities of black and ethnic minority British identities. *The educational implication is not that the contestation of caricatures of black histories and cultures should cease, but that it should not be presented on the stifling aesthetic of the 'positive image'*. The shape and character of ethnic cultural formations is too complex to be reduced to formulas around festivals, religions, world views or lifestyles.

Development education has in the past all too often been associated with cultural understanding and ignored the changing dynamics of cultures and ethnicities. There is a need to acknowledge the political significance of national culture and ethnic identity, and to grasp how they intersect with questions of race and racism.

Shah[13] argues that, *Development education will benefit from a more engaging dialogue with the multi-cultural/anti-racist framework, but in a more extrovert way than has been the case so far. There has been some work on race within the context of curriculum and resources, but conferences on race/culture issues are normally not attended by development educationalists. It could be argued that this is a reciprocal isolation, but a more important question has to be why this isolation persists. The aims of the DEA are profound, and ask for major changes in the structures of the world. The approach in practice, however, has been less fundamental, with the result that the dialogue with issues of culture and race has been more superficial, and the development education movement has not benefited from its experiences. What the development education movement needs to do to follow and understand the debates and learn from them.*

9 'Changing the Subject? Racism, Culture and Education' in *Rethinking Radical Education: essays in honour of Brian Simon*, ed by Rattansani and David Reeder, published by Lawrence & Wishart, 1992, p 78

10 *Racism and Education*, Barry Troyna 1993

11 *Multi Cultural Education* by James, Lynch, 1986

12 'Changing the Subject? Racism, Culture and Education' in *Rethinking Radical Education: essays in honour of Brian Simon*, ed by Rattansani and David Reeder, published by Lawrence & Wishart, 1992, p 79

13 'Culture' by Sneh Shah, in *Development Education Journal*, no. 6, 1998/7

5.2 • The DEA Definition of Development Education

The DEA suggests, in their publicity leaflet, the following definition of development education:

- *Development education is a process which explores the relationship between North and South and more generally the links between our own lives and those of people throughout the world. It is also about recognising our global interdependence and that, for any change to take place, a change of attitudes and values is required by the North.*

- *Development education concerns itself with not seeing Southern peoples as powerless victims awaiting charitable support but as equal partners in the development process, from whom we have much to learn.*

- *Development education is about finding new ways to live and exploring new options for the future. It is about developing the skills and knowledge by which people can take greater control over their lives and make informed choices. It is about participation, effective action and lasting change.*

Problems with the DEA definition

The DEA's definition needs to be looked at from the perspective of the following criteria:

- Is it inclusive?
- Does it include the 'wholeness', connectedness of the person?
- It is universal?
- Does it contradict ideological conditioning of white superiority?

It should be recognised in the definition that the use of the word 'North' excludes Southern settlers in Britain. There is a need to add a fourth bullet point to the definition which is explicit about the relationship between white and black people in Britain and how those relationships could be extended in the global sense.

5.3 • Putting Black Perspectives into Development Education

The development education movement as it exists today has been gathering momentum for about 25 years, yet at the beginning of the last century there were black and ethnic minority people in Britain practising development education - whether it was talking about their experiences as slaves or as political ambassadors for their countries. There is a history of development education that belongs to black and ethnic minority people and this needs to be recognised both within development education and within the wider educational context. Still to this day a great deal of development education work is undertaken by the black and ethnic minority communities and groups. The white development education movement is outside this work. Development education work needs to recognise the diversity that exists within the UK.

Currently there is not sufficient political pressure on the white development education movement to do this work, and development educators need to be provided with the skills to enable them to push issues forward. On the other hand, the black contribution to the delivery of development education needs to be strengthened.

Black and ethnic minority communities need resources to be directed to meet their needs, for example, on the issues of empowerment, globalisation, cultural identity, links to home, social justice, etc. The perceptions and needs of the black and ethnic minority communities are rooted in issues relevant to them here in the UK and

this includes under-development within the UK as well as on a global level. Unemployment and poverty exist among the white communities too, so development education links should be developed between marginalised white communities and the black and ethnic minority communities, utilising the common agendas of both groups.

One of the ways in which racism operates and is sustained is by ignoring the positive contribution of black and ethnic minority people to development and concentrating on the negative aspects. Thus the debates about education and the black and ethnic minority communities in the UK very often focus on the under-achievement of black and ethnic minority young people in schools and on the supposed characteristics of black and ethnic minority family life which contribute to this.

If sustainable links are to be built with Britain's black and ethnic minority communities then the debate has to shift. The starting point needs to be a recognition of the contribution and commitment of the black and ethnic minority communities to high quality, global, developmental, community-linking education which focuses on the wholeness of people.

If we are to look at integrating these traditions and strands within development education to ensure that it is better quality education, then we need to look at issues of power, ownership and control. We need to look at setting a new agenda which brings black and ethnic minority people in from the margins and makes them central to the development and delivery of development education.

A model for education and anti-oppressive development

The diagram below illustrates the different types of action that occur at personal, organisational and societal levels when adopting a black and ethnic minority perspective in development education.

Holistic Global Education	At personal level	At institutional level	At societal level
• is rooted in partnership	personal (local) is global	partnership and collectively setting the agenda and strategies	recognition of inter-dependencies
• is inclusive	global is personal (local)	open and transparent relationships	mutual learning and development
• is about the economic/ social/ political and spiritual dimension	collective action	transformation	sustainable growth which takes account of local, national and international perspectives

6.1 • Introduction

Many other reports have made suggestions as to how to increase the participation of black and ethnic minority communities in the voluntary and statutory sector[14]. Their conclusions are equally applicable to development education agencies. The focus of this report is on how the black and ethnic minority communities can make an effective contribution, both in their own right and in partnership, to the development education sector.

In calling this project the 'Join Out' project the DEA was making a statement of intent based on an understanding that it wanted to reach out to the black and ethnic minority communities rather than expect that those communities should 'join in' with them. Perhaps it should revert to the phrase 'joining in' but use it to mean that the development education movement should join in with and contribute to the work already being undertaken by the black and ethnic minority communities, some of which is detailed in the earlier sections.

The key areas which need to be addressed are:

- recognising the contribution black and ethnic minority groups are making to development education and finding ways of enhancing this (or 'joining in');
- increasing the participation of the black and ethnic minority communities in the formal development education sector;
- ensuring that the concerns of the black and ethnic minority communities in Britain are addressed in the work of the development education movement including in campaigns, materials etc.

We will work to increase wider public understanding of global interdependence and development matters, including more discussion of these issues within the school curriculum and greater co-operation with relevant NGOs.

'A Fresh Start for Britain', Labour Party Policy Document

14 *Encouraging Signs? A Report on a Survey of Black Participation in Voluntary Organisations*, National Coalition for Black Volunteering and The Volunteer Centre UK, 1991
Volunteering by Black People: a route to opportunity, Filiz Niyazi, The National Centre for Volunteering, 1996

Communities from the South and solidarity organisations also make an important contribution to global awareness through social and cultural activities as well as campaigning and workshops.

Titus Alexander, 'Global Perspectives in Adult Education', *Development Education Journal* no. 5, p15

6.2 • Recommendations at a National Level

1 • A National Network

The DEA should secure funding for a national network of black and ethnic minority organisations and individuals who are engaged in actively promoting development education. The network should be open to black and ethnic minority people engaged in all forms of development education work whether formally or informally - including members who are community group activists and/or development workers (informal development education) through to Development Education Centre staff and development agency staff (formal development education).

The network needs to be run and organised by black and ethnic minority people and needs to have influence over development education policy.

Discussions need to take place about the structure of such a network and whether it should be completely separate from the DEA or whether it should be a group within it.

The network could fulfil a number of roles.

a) It could inform black and ethnic minority people about the work of the development education movement.

b) It could give recognition to the work of educating others by publicising the development education work which is being undertaken every day by black and ethnic minority people.

c) It could support black and ethnic minority people's local networks.

d) It could monitor the impact of the work of the development agencies on the black and ethnic minority communities in this country.

2 • Employment and Education Opportunities

a) There is a need to promote employment and education opportunities for black and ethnic minority people within the development agencies and the development education movement.[15]

b) The DEA should offer a national induction programme for new workers joining Development Education Centres and other agencies. This programme should include training in both how to work in partnership with black and ethnic minority communities and anti-racist approaches to development education.

3 • Supporting the Work of Black and Ethnic Minority Groups

Development agencies should support the work of black and ethnic minority groups in relation to their own agendas, including activities relating to issues of identity. This could be done by, for example:

a) building exchange relationships by facilitating visits by black and ethnic minority people living in the UK with people from their country of origin;

b) developing material to be used with young people within their own communities;

c) providing education and training activities which promote cultural understanding within the wider society.

4 • Funders and Development Agencies

The DEA should endeavour to influence the process and criteria that funding providers such as the DfID (formerly ODA), European Union, etc. have for assessing funding applications. The criteria should include consideration of how the project developers have involved the black and ethnic minority communities in the process of developing the projects, and priorities should be given to projects coming *from* the black and ethnic minority communities.

Funders and development agencies should:

a) support projects where black and ethnic minority groups and white groups wish to work together in the development of material, promoting common concerns and raising consciousness in relation to injustice, poverty and oppression;

b) support the development, within this country, of material on development issues in Britain, in partnership with a Southern group;

c) support groups and development workers from the South in sharing their work and experiences with black and ethnic minority groups in the UK (through placements and exchange visits);

d) support black and ethnic minority development workers, teachers and community development activists in visiting and co-working with projects and development workers in the South.

5 • The National Curriculum

In order to increase the participation of black and ethnic minority educationalists the DEA should, in conjunction with national black community organisations and networks with interests in education, establish a national network with a view to promoting global perspectives through the National Curriculum. This would require government funding and support. This network should consider all subjects and work across all the disciplines.

6 • Anti-Racist Development Education

The DEA should convene a group to develop anti-racist guidelines for development education.

The DEA should publicise this report to all potentially interested parties.

15 For assistance, see *Racial Equality Means Business: A Standard for Racial Equality for Employers*, Commission for Racial Equality, 1995

Even within the city with the kaleidoscope of wealth, poverty, faith and ethnicity, we seek to isolate ourselves from each other rather than develop our interdependence. South and north coexist in Birmingham.

Tim Brighouse, Director of Education, Birmingham, speech at Birmingham DEC's 21st Anniversary 1996, reported in *Tide News*

6.3 • Recommendations at a Local Level

1) • Promoting Dialogue

Development Education Centres and other local development agencies should, in partnership with black and ethnic minority groups or activists, promote debate on the contribution and involvement of black and ethnic minority communities in development education. This might lead to:

- some local definitions of what development education is;
- identifying a collective agenda;
- dealing with the historical perception of the development education movement;
- the building of a local co-ordinating structure for the exchange of information and joint working on development education;
- developing a strategy for linking with the countries of origin;
- sharing the resources they have, such as their libraries;
- access to global networks;
- collective lobbying for resources;
- the establishment and monitoring of groups and projects;
- having local black and ethnic minority representatives on their management committees;
- challenging distorted images of the South within the media.

2) • Promoting Education and Employment Opportunities

Local development agencies should promote positive employment and education opportunities for black and ethnic minority people within the development agencies and the development education movement.[11]

3) Developing Materials

a) The development education groups should 'join in' by prioritising the development of materials to contribute to the work of local black and ethnic minority groups.

b) The DEA and local development education groups should collate published materials produced by local black and ethnic minority groups and oral history projects and publicise and promote these nationally for use in schools and communities.

c) Materials should be developed by linking in with appropriate sources/communities at all stages of development of the material. This linking should both engage the particular community in the development of the material and promote the use of that material within that community. The DEA has commissioned some guidelines for producing development education materials which takes note of these points.

d) Materials developed should state exactly who developed it and in collaboration with whom, and describe the collaborative process used.

4) • Building Links

a) The development education movement needs to go beyond the formal school curriculum focus. It needs to 'join in' with the whole community and prioritise local issues that have global connections.

b) Community workers should bring together marginalised white people who also face oppression in the North with the black and ethnic minority communities to share experiences and to work together for change.

c) Different black groups also need to build links with groups in parts of the South other than their countries of origin. This needs to be recognised by funders and development education agencies.

5) • Local Networks

Black and ethnic minority community groups and black and ethnic minority activists within the development education movement should set up local networks with a view to:

- building on the work of community groups on development education;
- building partnership with development education groups;
- bringing together black and ethnic minority teachers and activists to identify and develop curriculum material;
- monitoring the work of the development agencies at the local level.

It has to be recognised that this is new work that needs to be funded and this funding needs to be directed towards local black and ethnic minority organisations or development education groups. The networks could be supported by the national networks (see above).

16 For assistance, see *Racial Equality Means Business: A Standard for Racial Equality for Employers*, Commission for Racial Equality, 1995

Appendix 1 - List of Those Consulted

The Project Advisory Group met five times and provided advice and made comments on the methodology and process. Members have been extremely helpful and their input has been important. The members were:

- Dr Sneh Shah, University of Hertfordshire
- Douglas Bourn, Director of the DEA
- Sandy Betlem, Norfolk Education and Action for Development
- Jackie Walker, Development Education in Dorset
- Linnea Renton, Manchester Development Education Project
- Averil Newsam, Teesside One World Centre
- Lisa Tang, Section 11 Teacher, SPEAL Islington Education
- Sheela Hammond, Intermediate Technology

The DEA conference held in September 1996, 'Race, Culture and Education: Development Education within the context of a Multi-Racial Society' focused on making links between the needs and concerns of Black and Southern groups living in the UK with policy makers and practitioners in development education. The 'Join Out' project was highlighted at the conference and the results of the speeches, workshops and discussion groups have been used in the production of this report. In all, approximately 80 people (including some of the members of the Project Advisory Group) attended the conference and were therefore consulted for this inquiry. The participants (excluding the consultants and those named above):

- Lynette Aitken, International Broadcasting Trust
- Katy Albiston, Education Partners Overseas
- Tany Alexander, One World Week
- Eli Anderson, Youth Unlimited, Waltham Forest
- Isaac Awoniyi, Grampian Racial Equality Youth Organisation
- Sheila Bennell, World Education Project, Bangor
- Steve Brace, ActionAid
- Jill Brand, Editor, DE Journal
- Margot Brown, Centre for Global Education
- Ali Brownlie, Oxfam Education in London
- Catherine Budgett-Meakin, ITDG/Chair of DEA
- Josephine Burton, North Nottinghamshire College
- Andrew Case, British Red Cross
- Gillian Chefrad, Hull DEC
- David Cooke, Manchester DEP
- Barbara Crowther, CAFOD
- Liz Cumberbatch, Workers' Educational Association
- Pete Davis, OXFAM
- Mohammed Dhalech, CEMYC UK
- John Eggleston, Institute of Education, Warwick University
- Ahmed El-Hassan, Manchester
- Sue Errington, One World Week
- Anita Gailey, Montgomery DEC
- Debbie Greaves, MKWDEC
- Helen Griffin, Derby Rainbow
- Sheila Harding, DEC (South Yorks)
- David Harris, Manchester DEC
- Ray Harris, Bristol International Education
- Rachel Hayhow, DEC (Birmingham)
- Bren Hellier, Intermediate Technology Development
- Sandy Henderson, DEA
- Dona Henriques, SPEAL Islington Education
- Simon A Hewitt, African Caribbean Initiative Project
- Elwyd Jones, Christian Aid/Cymorth Cristnogol
- Joe Joseph, De Montfort University
- Philipa Joy
- Eleanor Kercher, Oxford DEC
- Faniqa Khan, DEC (South Yorks)
- Jane Knight, Towns and Development
- Rod Leith, DEA
- Pauline Lewars
- Mary Vanesia Lewis, NW Area Community Education
- Anna MacDonald, OXFAM
- Julian Marshall, Education Department, BBC
- Njeri Matenjwa, Abantu for Development
- Catherine McFarlane, DEC (Birmingham)
- Susan McIntosh, Scottish DEC
- Jenny Medhurst, Teesside One World Centre
- Judith Miller
- Jane Mumford, Voluntary Service Overseas
- Maria Noble, Manchester Inspection and Advisory Service
- Alison Norris, Oxford DEC
- Bola Ojo, Greenwich Education Service
- Paul Orme, DEA
- Heather Paris, Lancashire Development Education Group
- Sarah Penny, Lancashire Development Education Group
- Zan Rahman, UKOWLA
- Clare Ramsaran, DEA
- Adam Ransom, Leeds DEC
- Pauline Roby, Aylesbury DEC
- Prakash Ross, AIS, Nottinghamshire

- John Shotton, Harambee/University of London
- Scott Sinclair, DEC (Birmingham)
- Feargal Smith, Norfolk Education and Action for Development
- Sarah Snow, DEA
- Anne Strachan, Manchester DEC
- Rob Unwin, DEC (South Yorks)
- Gill Varley, Homeless International
- Janice Wale, Education Advisory Service, Coventry City Council
- Jayne Williams, DEA
- Abdi Yassin, WEA - Somali Project
- Mohsin Zulfiqar, Leeds City Council

A great number of black and ethnic minority people (in addition to those identified above) were consulted for this study and a list is given below. The people are ordered by area of the UK they reside in, and are given as a list of names followed by job title and employer (where these were provided) and on the next line a list of community organisations of which they are members or representatives.

ENGLAND

Ashton-Under-Lyne and Dukinfield

- Lina R Patel, Development Worker, Tameside Social Services Dept
  Black People's Alliance, Asian Community Arts
- Mabel Dawson, Staff Development and Training Organiser, Tameside Social Services
  Black Workers' Network

Brighton

- Rounke Williams, Volunteer Education Worker for Oxfam and One World Education Unit

Bristol

- S Subramanyan, Retired Community Services Manager
  Bristol Mauritian Association
- H L Islam, Advice and Information Worker
  Bangladesh Association Women's Group, SARI, BCT
- Amant Singh, Project Manager
  Black Parent Governors' Group, Sikh Culture Centre
- Mr Greenedge and Mr Ford
  Barbados and Caribbean Friends' Association

Gloucestershire

- Vicky Harper, Day Care Supervisor (Chinese Elderly and Disabled)
  Gloucestershire Chinese Community Group, Gloucester Racial Equality Forum

Huddersfield

- Mohinder Singh Chatrik, Director, *Indian Workers' Assoc.*

London

- Bonface Fundafunda, Pharmacist
- Shirley Crossfield, Employment/Training Community Worker
  Chinese Association of Tower Hamlets (CATH)
- Lisa Poon, Senior Youth Worker
  Chinese Association of Tower Hamlets (CATH)
- Sukula Roy, Science Teacher
- Kamal Banerjee, Maths Teacher
- Nasrin Huda, Youth Worker and Researcher
- Afiya Samad, Youth Worker and Health Linkworker
- Sussma Snager, Youth Worker, Art Teacher and Bilingual Support Teacher
- Sukula Sen Gupta, ESL Teacher and runs access group for bilingual teaching
- Kamal Ahmed, ESL Teacher with responsibility for home/school liaison for bilingual pupils
- Banafsheh Brook, Primary Class Teacher
- Yemisi Jegede, International Exchange Co-ordinator
- Nozrul Islam, Media and Public Relations Officer (Equality and Community Liaison)
- Amin Rahman, Trustee for Daneford Trust, Development Education Worker, Youth Worker and Information Technology Consultant
- Misbahul Choudhury, Administration, Fundraising and Consultancy
- Golnaz Hossieni, Community Education and Development Worker
  Iranian Youth Group Schemes

Luton

- Shanthi Hattiarachi, Facilitator in Inter-Faith Dialogue Relations
- Anesia Nascimento, Partner Mission
- Reynaldo Leao, Transforming Mission Project

Manchester

- B C Das, Retired Hospital Consultant
  Indian Association, Indian Senior Citizens Centre, Black Community Care Consultation Forum
- Ms La Da-Locodia, Retired Nurse Manager
  Moss Side & Hulme Women's Action Forum, Cariocca Enterprises Ltd., Cariocca Positive Action Training, ARAWAK/WALTON Housing Association
- Elouise Edwards, Community Development Worker
  African Women's Art & Development, Moss Side & Hulme Women's Action Forum
- Mercy Chikoti, Case Worker
  Zambian Society, African Women's Arts Development (AWAD)
- Shaukat Hafeez, AWAAZ

Norwich

- Ragi Manro, Parent Governor and Education Officer for the *Norfolk and Norwich Asian Society.*

Appendix 1
List of Those Consulted

- Anne Tibertius, research scientist
- Maureen Wameyo
- Gemma Wright, health worker
- Jerome Wright, a secondary school pupil who has attended the COMPASS 'All different, all equal' youth conference
- Abraham Eshetu, a commmittee member of the *Norwich International Club* and works as a volunteer with COMPASS
- Tonia Mihill, Chair of the *Norwich Black Women's Group and works with COMPASS*
- Maria Percy, promotes a cultural dance group
- Eduardo Rodriguez, involved in establishing an initiative to promote Latin American produce in this country
- Patricio Solar, a translator for Banana Link and involved in establishing an initiative to promote Latin American produce in this country

Oldham

- Ratna Roy, Interpreter/Translator Advice Officer

Oxford

- A focus group was undertaken with six Asian young women from Oxford.

Rotherham and Sheffield

- Anjum Zaidi, Ethnic Link Worker for a Hospital
  All Pakistan Women's Association, Minority Ethnic Resources Group
- Carmen Franklin, Senior Lecturer and Equal Opportunities Adviser
  Sadacca Women's Group
- Prativa Thomas, Social Worker (Learning Disability)
  Black Worker's Support Group, Rotherham
- Safuram Ara, Multi-Cultural Information Officer Sheffield Library
  Bengali Women's Support Group, Asian Women's Group (Sheffield), Bangladeshi Community Action Group, YHArts Black Literature Project, YHArts South East Asian Arts Project
- Ammara Khan-Haque, Roushni (an Asian Women's Resource Centre)
  Asian Women's Mental Health Group in Rotherham, Muslimatt, National Schizophrenia Asian Advocacy Project, Sheffield REC
- Khadar Jama, Somali Community Association
- Abdul Shaif, Yemeni Community Association

Warley

- Gurnam Singh Khela, Community Worker
  Wolverhampton Asian Community Network

WALES

Cardiff

- C Willie, Civil Servant
  CVREC, Federation of Black Organisations, Afro-centric Cultural & Educational Club, National Black Members' Committee, PTC
- Jackie Greenwood, Development Officer for CADMAD
- S Sinapalan, Chartered Civil Engineer
  Sri-Lankan Cultural & Sports Association of South Wales
- Shahnaz Samuddin, Housing Advisor
  Pakistan Women's Association
- I A Mirreh, Welfare Officer
  Somali Progressive Association, Somali Advice Centre
- Maria Constanza, Development Worker
  Race Equality Council, Black Association of Women Stepout, Black Mental Health Group, Black Workers' Group, Minority of Ethnic Women's Community
- Marcia Barry
  Butetown History and Arts Centre
- Abul Hashem
  Club 1400
- Joseph Brown
  ACE Saturday School
- Sitali Mooka
  South Riverside Community Development Centre
- Marilyn Bryan
  AWETU
- Mohammed Yusuf
- Ioannis Tachmatzidis
- Nicky Delgado
- Zakia Ahmed
- Tahmina Khan
- Alveena Ahmed, Student
- George Iqbal
  West Indian Cultural Association

Swansea

- Manju Baruah, Development Worker
  Minority Ethnic Women's Centre, Swansea Bay Racial Equality Council, Indian Association

SCOTLAND

Glasgow

- S Adris, Volunteer Co-ordinator
- Sune Kistah, Educational Psychologist
  HAME, SAAC
- Khushi Usmani, Educational Psychologist, Glasgow Education Dept
  Black Workers' Forum (Glasgow)
- Selma Rahman, Meridian

Appendix 2 - The Questionnaire

This questionnaire asks you about your involvement in 'development education'. Development education refers to the educational methods and outlooks concerned with tackling global inequalities and giving people the knowledge and skills to take action to secure change. The Development Education Association (DEA) sees three interconnecting themes to development education:

(i) understanding the links between peoples, and forces which shape people's lives;
(ii) skills, attitudes and values which enable people to take action to change the world in which we live;
(iii) working towards a more just, egalitarian and sustainable world.

Date: .....

Are you ❑ male ❑ female

Are you ❑ under 16 years old ❑ 16-24 ❑ 25-60 ❑ over 60

How would you describe your ethnicity/nationality? .....

Please give the names of any black and ethnic minority organisations you are a member of:

Please provide details of your occupation: .....

Please state the area (town/city) you live in: .....

If you would like more information about the DEA or the outcome of this review, please give your name and address below:

Name: .....

Address: .....

.....

Do you undertake 'development education' with people around you? For example do you try to educate other people about your roots? ❑ yes ❑ no

If yes, please give one or two examples of what you have done:

What have you found to be the most useful resource/source when responding to questions from other people about your roots (please tick all that apply)?

❑ TV ❑ Radio ❑ Newspapers

❑ Books (please give any titles): .....

❑ Magazines (please give any titles) .....

Material from development education agencies: ❑ Oxfam ❑ Christian Aid

❑ a Development Education Centre ❑ Any others (please name if possible)

.....

If you have used or know of resource material from development education agencies, did you find the material to be helpful and relevant? Please comment on the material.

Please give examples of how the black and ethnic minority and Southern communities in Britain try to educate other communities about their roots.

Please give examples of what would help to get black and ethnic minority and Southern communities involved in development and global education.

What would help to get you involved in the formal development and global education work and organisations?

THANK YOU FOR TAKING THE TIME TO COMPLETE THIS QUESTIONNAIRE.

Your responses will be used to assist us in compiling a report for the DEA on strengthening the links between development education and the black and ethnic minority and Southern communities.

Please return your completed questionnaire to:
OSDC Ltd, 355 Fulwood Road, Sheffield S10 3BQ

Appendix 3 - Gender and Ethnicity Breakdown of Those Consulted

Three focus groups (in Oxford, Norwich and Cardiff) were undertaken. In London a mixture of focus groups and individual interviews were used. In total 30 questionnaires were returned. Below is a breakdown of the gender, age and ethnic/nationality of all those whose views were recorded.

GENDER	
Women:	54
Men	20

AGE	
under 16:	3
16-24:	5
25-60:	42
over 60:	5
Not stated	19

ETHNICITY/NATIONALITY	
British Black	1
African	11
African-Caribbean	9
South American	6
Indian and Pakistani	23
Bangladeshi	11
Sri Lankan	1
Philippine	2
Chinese	4
Middle East	3
Not stated	3

Appendix 4 - Illustration of Diversity of Black and Ethnic Minority Community Organisations in two cities

Manchester

A M E Zion Church
African Cultural Society
Afro-Asian Society
Al-Masoom
Amakhosikazi e Afrika
Anti-Fascist Action
Asian Welfare Women's Group
Asian Women's Health Group
Asian Women's Community Development Project
Association for East African Asians
Barbados Overseas Association
Black Women's Support Group
Book Centre and Craft Shop
Broad African Representative Council
Cariocca Enterprises (M/CR) Ltd.
Chilean Society of Manchester
Chinese Arts Centre
Chinese Professional Association
Cultureworld
Dar-Ul-Uloom Islamia
Ethnic Disabled Group Emerging (EDGE)
Family Advice and Community Resource Centre
Gambia Association of Great Britain
Ghana Union of Greater Manchester
Great Bangladeshi Youth Association
Greater Manchester Anti-Racist Alliance
Greater Manchester Bangladesh Association (GMBA)
Indian Association Manchester
Indian Women's Association
Iranian Welfare and Cultural Society
Iraqi Community Association
Jamaica Caribbean Society
Kurdish Society of Manchester
Leeward Islands People's Association
Manchester Action Committee on Healthcare (Ethnic Minorities) MACHEM
Manchester Bangladeshi Women's Project
Manchester Bosnian Community Association
Manchester Chinese Christian Church
Manchester Chinese Elderly People's Group
Manchester Vietnamese Refugee Community Association
NIA ('Purpose') Centre
Nigerian Youth Group
Overseas Doctors' Association (UK) Ltd.
Phillipino Friend and Youth Association
Phillipino Women's Association
Racial Attacks and Harassment in Manchester (RAHIM)
Saheli
Sierra Leone Community
Sierra Leone Friendship Association
Sikh Association
Sikh Union of Manchester
Somali Association of Greater Manchester
Somali Bravenese Community Support
Somali Bravenese Women's Organisation
Southern Sudanese Welfare Association
Sri Lanka UK Friendship Association
Sunni Muslim Association
The Black Resource Centre
The Welfare Centre
UK Pakistani Welfare Society
Union of Manchester Somalis
Vietnamese Cultural Association
Wai Yin Chinese Women's Society
Zimbabwe Society

Glasgow

African-Caribbean Women's Association
Alien Arts Company
All Nepalese Association in Strathclyde
Amu Logotse Cards and Prints
Anderston Mel-Mlaap Centre
Asian Artists Association
Asian Book and Music Centre
Asian Welfare Association (Scotland)
Asian Women's Action Group
Bangla Centre (Centre of Bengali Culture and Educ, Scotland)
Bangladesh Association of Scotland
Bangladeshi Association
Bengali and Arabic School
Bengali Cultural Association
Bhatra Singh Sabha
Black Workers' Forum, Glasgow City Council
Communities United
Darnley Street Family Centre (Save the Children)
Glasgow 1990 Steel Band
Glasgow Chinese Dance Group
Glasgow Chinese Women's Group
Glasgow Eastern Writers' Association
Glasgow Mela
Gujerati Association
Guru Tegh Bahadur Gurudwara Cultural and Education Section
Housing Equality Action Unit
Indian Association of Strathclyde
Indian Workers' Association
Islamic Society of Britain
Kashmir Welfare Society

Appendix 4
B&EM Community Organisations

Kashmir Workers' Association
Media Theatre Company
Muslim Women's Group, Mos-ul-Furqan
Muslim Women's Welfare
NCH San Jai Chinese Project
Pakistan Art and Literary Circle
Pakistan Businessmen's Association
Pakistan Co-operative Society
Pakistan Ex-Servicemen's Association
Pakistan Muslim Welfare Society
Pakistan Professional and Academic Association
Pakistan Social and Cultural Society
Pakistan Welfare Trust
Pakistani Women's Welfare Association
Pan African Arts
Panjabi Sahit Sabha Glasgow
Scottish Anti-Racist Teacher Education Network
Scottish Asian Action Committee
Scottish Pakistani Association
Southside Asian Association
Strathclyde Asian Sports Association
Strathclyde Asian Women's Association
Strathclyde Chinese Co-ordinating Committee
Tamil Cultural Society of Scotland
United Chinese Association of Scotland
United Muslim Organisation of Strathclyde
Strathclyde Chinese Association
Kat O Village Benevolent Society
Indian Graduates' Society
Afrumasian Sungum (Open) Kolej

The Development Education Association has been concerned about the links between development education, both policy and practice, and the issues and concerns of the black and ethnic minority communities in Britain. This report is the first major review of development education and the current views and perceptions of black and ethnic minority communities. It is based on interviews, focus groups and general discussions with a range of individuals from the black and ethnic minority communities and with development education practitioners.

The report shows that the black and ethnic minority communities already make an important contribution to development and education, both in their own right and in partnership with the development education sector. The report recommends that there is a need for the formal development education sector to recognise, value and develop this contribution and 'join in' with it.

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